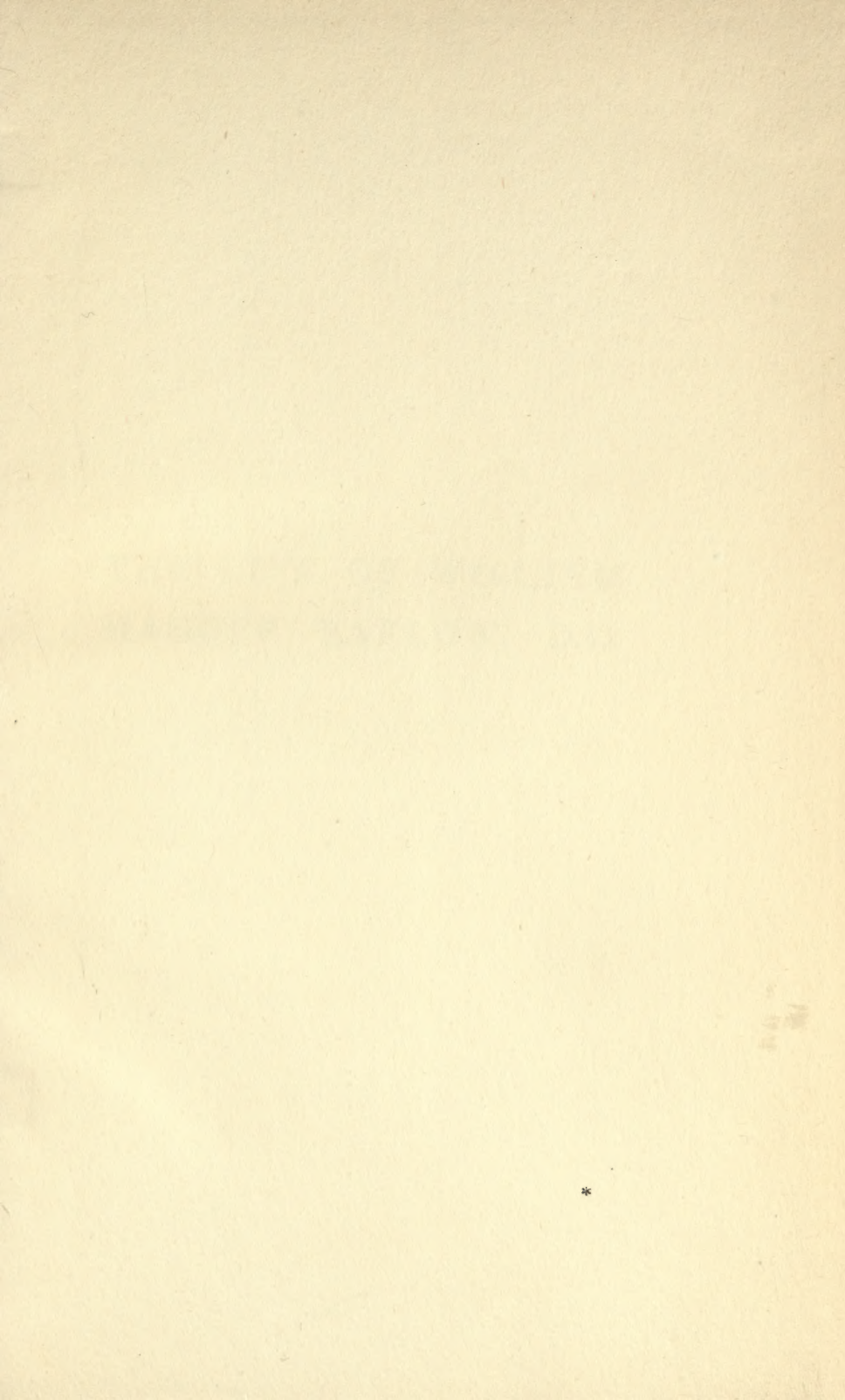


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THE LIFE OF
WILLIAM HAGGER BARLOW





THE LIFE OF WILLIAM
HAGGER BARLOW, D.D.





Photo by Mayall & Co., Piccadilly.

W. H. Barlow.

The Life of William Hagger Barlow, D.D.

LATE DEAN OF PETERBOROUGH

EDITED BY MARGARET BARLOW

WITH AN INTRODUCTION BY THE BISHOP OF LIVERPOOL
AND CHAPTERS BY THE BISHOP OF DURHAM
THE DEAN OF CANTERBURY, AND OTHERS

"I have tried to be among you as 'He that serveth.'"
From Farewell Address to the Islington Vestry, Nov. 8, 1900.

FIFTEEN FULL-PAGE ILLUSTRATIONS

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P R E F A C E

ON my father's death in the spring of 1908 several of his friends suggested to me that some biographical memorial of his life should be published, not only as a record of his personal work, but on the ground that his many activities reflected various sides of Church life for the last forty or fifty years.

Materials for a full and complete biography hardly existed. Though my father was a great writer of letters, his correspondence was mainly of a business character; moreover, the interests and occupations in which his life was absorbed were very varied and diverse, so that a collection of memorials from friends who were conversant with various aspects of his life seemed the best plan to adopt. With this end in view some of my father's friends were written to, and asked if they would each be willing to contribute a short account of his work in connection with one special subject; with what kindly readiness these requests were acceded to, the chapters in this volume show.

My sister, Miss Margaret Barlow, has undertaken the responsible work—for which, in the course of a busy life, I found I had hardly sufficient time—of co-ordinating the various portions so far as that was necessary. She has also been able to add the pages dealing with my father's more private life.

The object of this brief preface is to thank very warmly all those who have contributed, contributions written in many cases amid the pressure of much work and the fulfilment of many engagements. Grateful thanks are also due to those former students of the Church Missionary College who have kindly written letters containing some recollections of their Principal ; and also to those who have kindly procured for the " Life," and given permission to reproduce in it, the photographs with which the book is illustrated.

C. A. MONTAGUE BARLOW.

I WHITEHALL GARDENS,
LONDON, S.W.

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CHRONOLOGICAL LIST OF CHIEF EVENTS

Born at Matlock, Derbyshire	1833, May 5
Educated at old Grammar School, Sheffield	
Sheffield Collegiate School	
Entered St. John's College, Cambridge, with open classical scholarship	1853, October
Graduated B.A. as sixteenth Junior Optime	1857
Third in 2nd class Classical Tripos	1857
Private Tutor in family of Mr. J. G. Marshall, of Headingley, Leeds	1857
Second in 1st class Moral Science Tripos	1858
Obtained 2nd class Theological Tripos	1858
Obtained Carus University Greek Testament Prize	1858
Ordained Deacon by Bishop of Gloucester and Bristol at Minchinhampton Parish Church, Trinity Sunday	1858
Engaged to Miss Williams of Upton Park	1858
Ordained Priest at Brinscombe Parish Church by the same Bishop	1859
Curate of St. James', Bristol	1858-1861
Proceeded to M.A. degree, Cambridge	1860
Appointed Vicar of St. Bartholomew's, Bristol	1861
Marriage to Miss Williams	1861, Aug. 15
Vicar of St. Bartholomew's, Bristol	1861-1873
Rector of St. Ebbe's, Oxford	1873-1875
Proceeded to B.D. degree, Cambridge	1875
Principal of the C.M.S. College, Islington	1875-1882
Vicar of St. James', Clapham	1882-1887
Vicar of Islington and Rural Dean	1887-1901
Chairman of Islington Vestry	1887-1900
Justice of the Peace for Middlesex	1887

xii CHRONOLOGICAL LIST OF CHIEF EVENTS

Proceeded to D.D. degree, Oxford . . .	1895
Death of his youngest son at Eastbourne . . .	1896
Appointed to Prebendal Stall of Holborn, in St. Paul's Cathedral, by Bishop Creighton	1898
Appointed by Lord Salisbury to the Deanery, Peterborough	1901, May
Justice of the Peace for the Soke of Peterborough	
Dedication of Restored West Front of Peterborough Cathedral by Dr. Temple, Archbishop of Canterbury . . .	1902, July 23
West window unveiled in Peterborough Cathedral by Lord Roberts in memory of Soldiers who fell in the Boer War . . .	1903, Sept. 29
Visit of the Dean to Canada	1904, May-August
Serious illness of Mrs. Barlow	1905, Oct. 2
Death of Mrs. Barlow at the Deanery . . .	1905, Oct. 4
Death of the Dean's eldest son, Canon Barlow, at Lawford Rectory, Essex . . .	1906, June 19
Serious illness of the Dean at Peter- borough	1907, August
Return with health partially restored . . .	1907, end of October
Last sermon preached in Peterborough Cathedral, Easter Sunday	1908, April 26
Death on Sunday	1908, May 10
Burial in the Precincts, Peterborough . . .	1908, May 15

INTRODUCTION

BY THE BISHOP OF LIVERPOOL.

It is a truism that the main work of the Church in all ages has been carried on by men who have been content to toil silently behind the scenes, and whose names have been unknown, to a large extent, even by their own contemporaries. William Hagger Barlow was not a great orator, nor an eloquent preacher, nor a distinguished parish priest, nor a man of popular gifts who swayed the minds of the masses; but in the Evangelical School of the Church of England, during the last thirty years of the nineteenth century, no one had greater influence, or a larger share in its work and development. Certainly no one did more to extend its usefulness, or to adapt its practical methods to meet changing times.

For forty years it may be confidently asserted that no new move was determined by its leaders, no fresh step taken, and no difficult questions weighed, without his judgment being asked and his counsel considered. His appointment to the Deanery of Peterborough, when he had nearly reached three score years and ten, was only the belated acknowledgment of eminent services, faithfully and wisely rendered, to one great school of

English Churchmanship, and through it to the whole cause of Christ at home and abroad.

Dr. Barlow possessed gifts which, from an early age, marked him out as a leader and counsellor of men. His powers of work were extraordinary. He had a genius for taking pains. He had strong common-sense, a peculiarly sound judgment, and a large outlook. He could discriminate character with remarkable accuracy. He had the foresight of a statesman. He seemed instinctively to grasp the strength and the weakness of a proposed plan of action and the right moment for making a new departure. He could sum up a position with singular acuteness and lucidity.

But it was his character even more than his gifts which gave him his great influence over clergy and laity alike, and which made him the confidential friend of two such great Bishops of London as Dr. Temple and Dr. Creighton. Men could trust him implicitly. His integrity was unimpeachable. His conscientiousness self-evident. His absolute sincerity and unselfishness transparent. His judicial cast of mind impressive and convincing. He might make mistakes, but none could accuse him of haste or impulsiveness or of self-interest. Men might challenge his ecclesiastical views. They might deem him narrow. But none could doubt his unflinching adherence to principle, his devotion to truth, his absolute self-effacement, and his close walk with God. The subtlety of the ecclesiastical diplomatist was unknown to him. He said what he meant, and he meant what he said. He walked in the light, and in the uprightness of a child of the

light, dark and underhand methods were hateful to him.

The multifariousness of his interests, and the part that he filled in the history of the Church of England of his day, the following pages will describe. In this brief Introduction it will suffice to dwell on one side of his life which illustrates in a striking manner the character of the man.

It was commonly said that Dr. Barlow dispensed more patronage than any man in England. It was not only that he was appointed to act on most of the leading Evangelical Trusts in the Church, and that his Co-Trustees were largely guided by his advice in filling up vacant Livings, but that patrons, clerical and lay, in all parts of the country, were in the habit of consulting him. No appointment was ever made, no advice ever given, without a thorough investigation both of the character of the benefice and of the man. Busy as he was—and his life was one long labour—he was accustomed to visit personally the parish in which, as a patron, he was interested. He investigated on the spot its special needs, the character of its people, the condition of church, and vicarage, and school, the special difficulties to be faced, and the gifts required to meet them. A shrewd observer of men and things, nothing seemed to escape his notice. When he had thoroughly mastered the nature of the parish, he took equal pains in discovering the man most likely to suit it. He made the most minute and searching inquiries on every side about the clergyman who seemed suitable for the post. He seldom, if ever, recommended any one until he had learnt to know

something of him by a personal interview. He studied and preserved for future reference full particulars of every man about whom he inquired. His friends would sometimes complain that those whom they had recommended most highly, and at length, were after all passed over and another appointed, only to find, in due time, that their nominee had been preferred to some other Living for which, in the long run, he proved to be better fitted. Independent in judgment, fearless in action, Dr. Barlow was ready to brave the displeasure of his most intimate friends rather than to recommend for a Living the man who, in his opinion, was not best qualified for it. No doubt he sometimes made mistakes, but the striking improvement in the spiritual condition of many of the parishes belonging to the Trusts of which he was a member is evidence of the untiring trouble which he took to find the right man, and of the soundness of his recommendations in the large majority of cases.

The conscientiousness and thoroughness with which he performed his work as a Trustee of Livings is only an example of the nature and methods of his work in other directions. It is no wonder that long years of such exhausting and incessant labours, which left him, though one of the most affectionate and loving of men, little time to enjoy the relaxations and recreations of life, or the sweet charities of a singularly happy and well-ordered home, guided by one whose sweetness and self-sacrifice made her a true helpmeet to her husband, and the secret sharer and support of his anxieties and incessant labours, gradually wore him out. He became old and bent

before his time. The care of the Churches was ever with him as it was with the great Apostle of the Gentiles. The early death of two sons, gifted and full of promise, and above all of the noble wife who had, with such wisdom and courage and self-denial, held up her husband's hands for many long years, at last broke him down; and the untiring brain which had thought for so many, and the large heart which had borne the difficulties and sorrows of thousands, were at last exhausted, and he died when he had scarcely passed the borders of old age, worn out by the weight and pressure of work. "When he had served his own generation he fell on sleep."

The Church of England may have had greater men and more brilliant in her day, but it had none who served it and its Lord with greater faithfulness, wisdom, and devotion.

THE LIFE OF WILLIAM HAGGER BARLOW, D.D.

I

EARLY DAYS.

BY MISS MARGARET BARLOW.

WILLIAM HAGGER BARLOW was born on the 5th of May in the year 1833 at Matlock, in Derbyshire. He was the second son of Henry and Elizabeth Barlow. Their elder son, Henry John, born in 1830, died in 1838. There were also three daughters—Elizabeth Anne, born in 1835; Annie Charlotte, born in 1830; and Emily Sarah, the youngest of the family. Of the three daughters, Elizabeth Anne married in 1860 the Rev. George Sandford, a younger son of a well-known family of the Isle, Shrewsbury, and by him had a large family of sons; Annie Charlotte died before she was three years of age; while Emily Sarah is now the only surviving member of the family.

Thus of a family of two sons and three daughters born to Henry and Elizabeth Barlow, only three grew to maturity—William Hagger, Elizabeth Anne, and Emily Sarah.

The Barlow family is of Derbyshire origin,

though it has ramifications now in other counties which can be traced to the parent stock. Its members have distinguished themselves at different times in various branches of public service, and they have been characterized by a strong sense of duty and application, good brain power, and considerable physical strength. Henry Barlow was born at Sheffield, and educated at St. John's College, Cambridge. He was ordained, and married in 1829 Elizabeth, only daughter of John Hagger of Sheffield. Henry Barlow became Curate of Dethick, a chapel-of-ease to the parish church of Ashover, Derbyshire, while his residence was actually in Matlock, East Matlock being some four and a half miles distant by road from Dethick.

William Hagger Barlow was christened in the chapel-of-ease at Dethick by his father. While the latter was at Dethick, there lived at Lea Hurst, near Dethick, Mr. and Mrs. W. E. Nightingale with their two daughters, Florence and Portia. Miss Florence Nightingale, who was afterwards so distinguished as the organiser of nursing in the Crimean War of 1854, was born in 1820, and during the years Henry Barlow was Curate of Dethick, from 1829 to 1837, was a young girl growing from childhood into womanhood. A certain degree of friendship existed between Elizabeth, wife of Henry Barlow, and Mrs. Nightingale, Miss Florence Nightingale's mother. Henry Barlow had a private boys' school in his house at Matlock, and it was there that his little son, William, received his early education. William grew up strong, tall, and well made. A painting of him in boyhood



WILLIAM HAGGER BARLOW.

(Between 10 and 12 years of age.)

shows him with blue eyes, fair hair, ruddy cheeks, and a remarkably open and ingenuous face. Later on, while still a youth, his hair became black and his eyes dark brown, and his features became regular and well cut, while the broad, open forehead, so characteristic of him in later life, was noticeable even in early years.

"My boyhood was a very happy one," he would say in later life. He was born into an atmosphere of work, and he became a studious lad. At an age when most boys are occupied with play and dislike "lessons," he was given his first copy of Cæsar, and could not rest until he could translate it. Well taught from early days, and with a natural aptitude for study, the foundations of a good education were laid day by day. For companions he had his two sisters, and the boys of his father's school as play-mates. For recreation he rode his beloved pony "Jock" about the lovely Derbyshire lanes which surrounded his home. He always, in later life, declared he was born in the most beautiful county in England, and was proud to the day of his death that he was a Derbyshire man. Throughout his life travel was his greatest delight, and his love for beautiful scenery, both at home and abroad, doubtless was due to the fact that he was born and brought up amid the natural loveliness of Derbyshire.

His childhood was passed at Matlock and at Shirland, one and a half miles from Alfreton. His father removed from Matlock to Shirland after eight years spent in the former place. He was Curate of Shirland, and lived in the rectory, the

rector being non-resident. Here, as at Matlock, he had his boys' school, and received in addition boarders at the rectory.

The church is simple and unassuming. The rectory stands in a pleasant garden, and is a comfortable and roomy house. At Shirland, William Barlow was presented with a Welsh pony, "Clwydd," on the death of "Jock." "Clwydd" was a great favourite, and his master rode him for some years both at Shirland and at Pitsmoor. After eight years at Shirland Henry Barlow removed to Sheffield, on his appointment as vicar of the newly constituted parish of Pitsmoor in that town. His son, who had exchanged country for town with great regret, now was sent to the old Grammar School in Sheffield. Thence he went to the Sheffield Collegiate School under the late Rev. George Andrew Jacob, afterwards Headmaster of Christ's Hospital, and remained there for five years, till he went to Cambridge in 1853. Mr. Jacob was a great headmaster, and the Sheffield Collegiate School was one of the foremost of the provincial grammar schools of the time. William Barlow rose rapidly in the school until he reached the top. Towards the end of his school career he made his first effort in collecting public money for a good object. Through his diligence and enterprise in collecting the funds the much revered headmaster, Mr. Jacob, was presented with a sum of money sufficient to enable him to proceed to his Doctor of Divinity degree at Oxford.

At the Sheffield Collegiate School William Barlow made some close friendships. Among his



SHIRLAND RECTORY, DERBYSHIRE.

most intimate friends were John Thomas Jeffcock, younger son of Mr. J. Jeffcock of Corley Manor, Chapeltown, who afterwards became Rector of the Collegiate Church of St. Peter, Wolverhampton. Thomas William Jeffcock, son of J. D. Jeffcock, Esq., of Pitsmoor, Sheffield, was also a friend. Clement Blakelock (formerly Smith) was another contemporary; he afterwards became Rector of Shelfhanger, Norfolk. William Flavell, afterwards a famous Sheffield surgeon, was another friend; as was also Henry Jackson of Trinity College, Cambridge, now Regius Professor of Greek in that university. Thomas E. Vickers was also a contemporary, now a director, and till recently the head, of the firm of Vickers Sons & Maxim. A close personal friend throughout life was Joseph Gould, son of a Sheffield solicitor. After his career at Cambridge and ordination, Mr. Joseph Gould became an assistant and house master at Repton. In later years William Barlow sent his second son, Montague Barlow, to Repton and to Mr. Joseph Gould's house. The latter's death followed very closely upon that of his old friend.

Before going to Cambridge, in October 1853, William Barlow read mathematics for a short time with the Rev. John Bell, Fellow of Jesus College, Cambridge, and at that time Vicar of Bolsterstone, near Sheffield. In 1853 he entered St. John's College, Cambridge, with a classical scholarship from the college, and an exhibition from the Sheffield Collegiate School. The Master of St. John's at that time was Ralph Tatham. The young scholar's college tutor was Mr., afterwards Archdeacon,

6 LIFE OF WILLIAM HAGGER BARLOW

France, and his private tutors in classics were Mr. Joseph B. Mayor and Mr. Shilleto.

The college was a flourishing one, ranking in numbers next to Trinity. Its numbers were drawn very largely from the sons of the clergy throughout the country, the average of work was high, and it was noted for the first classes obtained by its students, especially in mathematics.

Cambridge fascinated William Barlow to an extraordinary degree. Ever alive to beauty in any shape or form, he loved intensely the beauty of his university, its fine buildings hallowed by the memory of the distinguished dead, and the picturesque "Backs." It was a great delight to him in after years to take a friend on a visit to Cambridge, especially a first visit, and show him something of the beauty and charm he himself knew and loved so well. His interest in both universities was maintained throughout his life, and he was Select Preacher at Cambridge in 1875, 1880-1881, and 1904, and at Oxford in 1902, 1903, and 1904.

At Cambridge he lived a quiet, hard-working, and methodical life. He threw himself with characteristic energy into his work, the daily round of lectures, and reading. It may safely be said of him that he never wasted a minute of his time while there. He owned to reading regularly, without a break, from 8 o'clock A.M. to 2 o'clock P.M. He then went down to the boats, or took a walk with a friend. "Hall" was early in those days, at 4 o'clock, and after Hall he again devoted himself to work. Such strenuous study left little time for athletics, but he delighted in rowing, and rowed in one of the Lady

Somerset eights. Into the religious and intellectual life of the college he threw himself with great vigour, and was one of those who started *The Eagle*, the college magazine, which is still running, and of which he became the first editor. Among his friends were Canon McCormick, Vicar of St. James's, Piccadilly; Mr. Thomas Sanderson Furness, afterwards a barrister; and Mr. Goodwin Newton of Barrells Park, Henley-in-Arden.

Among his contemporaries who became Fellows of St. John's were Foxley, Hulsean Lecturer in 1881; Elsee, so long mathematical master at Rugby; Kynaston, the late Professor of Greek at Durham; Horton Smith, the well-known King's Counsel; Gorst, sometime Member of Parliament for the University; Bonney, the eminent scientist; and the great classical scholar J. B. Pearson, afterwards Fellow of Emmanuel.

The devotion William Barlow gave to study met its well-merited reward. He took honours in four Triposes—Mathematics, Classics, Moral Science, and Theology. He graduated B.A. in the spring of 1857 as sixteenth Junior Optime. He was placed third in the second class of the Classical Tripos the same year. He was second in the first class of the Moral Science Tripos in 1858, and in the Theological Tripos of that year he obtained a second class. "Such a feat was absolutely unprecedented, and it has been pointed out that it has only since been surpassed by the four "Firsts" by Professor H. W. Gwatkin."¹

William Barlow obtained six college prizes.

¹ *The Eagle*, June 1908.

Two of these were awarded for a first class at the general college examinations in June 1854 and 1855. Two were awarded for a first class at the special classical examinations at Easter 1855 and 1856. Another was given for Greek Testament in June 1856, and another for Moral Philosophy (as B.A.) in March 1857. The "Carus" University Greek Testament Prize was also awarded to him as B.A. in October 1858. Such a record of academic distinction well deserved a fellowship; but fellowships in those days were subject to many restrictions, and there was no vacancy in the fellowships attached to the particular county for which he was eligible. He always retained great affection for his old college, and returned to it whenever possible. In 1860 he proceeded to M.A.; in 1875 he took his B.D. degree. Later, while an Incumbent in Oxford, he incorporated at Christ Church, where he took the D.D. degree in 1895.

At Cambridge his chief characteristics were a clear and accurate mind, which had been his from early days; close attention to and grasp of fact and detail; a passionate love of truth for its own sake; great industry and perseverance, and power of concentration. He also possessed self-control and moral courage to a remarkable extent. His reading, apart from that prescribed by his work, was mainly directed to subjects which would help him in his work as a clergyman, for from early days he had declared his intention of taking Holy Orders, and never swerved from that determination.

During the later years of his university course he was strongly moved to offer himself as a candi-

date for the mission field. He wrote to his parents telling them his ardent desire to become a missionary. They implored him as their only living son not to go abroad, and in deference to their wishes, and for that reason only, he determined that his future life and work as a clergyman should be in England. In March 1857 he became, at the request of a friend, private tutor to Victor and James Marshall, the two sons of Mr. J. G. Marshall of Headingley, Leeds, and remained in that post for seven months. Mr. Marshall and his family spent the summer at their residence at the head of Lake Coniston. Mrs. Marshall was a daughter of Lord Monteagle, and at the house on Coniston the young tutor met many clever and distinguished people. Members of the Spring-Rice family were frequent visitors, and Professor Sedgwick (Professor of Geology at Cambridge), and Alfred Tennyson were amongst the guests. William Barlow enjoyed the stimulating atmosphere of the house to the full. His duties were not onerous, and he delighted in the pleasant society in which he found himself, and the beautiful scenery with which he was surrounded. He and his pupils had boating on the lake, and took long walks around Coniston.

He had rooms of his own in the garden of the house at Coniston, and was often visited by Alfred Tennyson. The tutor had already read all that the poet had published at Cambridge, and now to his great delight Alfred Tennyson read him poems recently written and as yet unpublished. He remained an ardent admirer of Tennyson's works throughout his life, and nothing in later

years delighted him more than to gather members of his family or a group of friends round him, and read them extracts from his beloved Tennyson.

From October 1857 to Trinity Sunday 1858 William Barlow was in part engaged with his pupils at Cambridge, and in part with reading for the Moral Science and Theological examinations, and in reading for Holy Orders. He was ordained deacon on Trinity Sunday in 1858 by the Bishop of Gloucester and Bristol, Bishop Baring, at Minchinhampton Parish Church, near Stroud, in Gloucestershire, having been placed first in the bishop's examination. In 1859 he was ordained priest at Brimscombe Parish Church, also near Stroud, by the same bishop. His first and only curacy from 1858 to 1861 was that of St. James', Bristol. The vicar was the Rev. William Bruce, whose son, William S. Bruce, had been one of William Barlow's friends at the Sheffield Collegiate School. The Rev. William Bruce before going to Bristol had been vicar of Holy Trinity, Sheffield.

The year of his ordination as deacon William Barlow became engaged to be married to Eliza Mary, eldest daughter of Edward Pote Williams, Upton Park, Slough. The two families had been acquainted, and it was while on a visit to Slough, on his way to Cambridge, that he determined to ask Mary Williams to be his wife. She accepted his from among many offers of marriage, and the engagement was announced in 1858. She possessed beauty and charm of manner, and a sweet and utterly unselfish character. She was the eldest of a large motherless family, and kept her father's

house at Slough, and was a mother to her younger brothers and sisters. She was possessed of considerable musical gifts, and was a pupil of Dr. Elvey, the well-known organist at St. George's, Windsor. She sang, and played the piano and organ well, and her music was ever a great delight to her husband, who loved music, though not himself a performer.

They were married on the 15th of August 1861 at Upton Parish Church. The bride's uncle, the Rev. George Williams, senior Fellow of King's College, Cambridge, helped to marry them, also the bridegroom's father and the clergy of the church.

In the course of their married life six children were born to them, three sons and three daughters. Their eldest daughter died in infancy, and was buried at Oxford; their youngest son, who died in 1896, just at the completion of his Oxford career, lies by her side. The death of their eldest son followed eight months after that of his mother; and one son and two daughters now survive.

In 1861 William Barlow had been presented with the living of St. Bartholomew, Bristol, and after a brief honeymoon he and his newly married wife began their life together in a small but pleasant house at Melcomb Villas, Bristol.

II

WORK AT BRISTOL.

BY REV. F. GLANVILL, Rector of St. Matthew's,
Cotham Park, Bristol.

DR. BARLOW received his title to Holy Orders from the Rev. William Bruce, vicar of the ancient historic parish of St. James', Bristol, and was ordained by Bishop Baring, the Bishop of Gloucester and Bristol, in the parish church of Minchinhampton, Gloucestershire, on Trinity Sunday, May the 30th, 1858.

The custom then obtained of having the candidates for ordination at the bishop's residence for the week preceding that solemn event. Bishop Baring was residing then at the manor house of Rodborough. When he was Bishop of Gloucester and Bristol he demanded a very high standard from those he ordained, and the "sieve" was rigidly applied. The examination began on the Tuesday, and on the Wednesday, Thursday, and Friday mornings ominous blanks were seen at the examination tables. Dr. Barlow did remarkably well both in the papers and the *viva voce*, and the bishop was delighted with his accurate scholarship; he selected him to read the Gospel in the ordination service. He received priest's orders on Trinity

Sunday, 10th June 1859, in Brimscombe Parish Church. From the day of his ordination as deacon he threw himself with characteristic energy into his work at St. James', Bristol.

Then, as now, its population of 12,000 souls consisted for the greater part of very poor people; slums the equal in squalor to those of Whitechapel abounded there; the atmosphere of many of the tenements was foetid to a degree; severe gastric trouble during his first year at Bristol compelled him to take more care of his health and pay more attention to regular exercise.

His relations with Mr. Bruce were of the happiest; they may be summed in the words of St. Paul, "As a son with the father, he hath served with me in the Gospel." It is said of Mr. Bruce that he loved him as his own son.

At the close of three years' happy service at St. James', Mr. Bruce, his vicar, collected the necessary funds and built for him the Church of St. Bartholomew's in what was then called the "Pithay," or St. James's Back. The church stood on the site of an old Nonconformist chapel. The Pithay then consisted of the very worst kind of hovels, and many of the most questionable characters of Bristol were herded together there. The new vicar undertook systematic visitation of the houses, going from floor to floor, and in many cases from room to room; so doubtful was the tone of many of the inhabitants, that he found it necessary, or at least desirable, to be accompanied by Mrs. Barlow, who threw herself with youthful ardour and enthusiasm into her husband's work.

The older inhabitants of Bristol record the fact that so striking and good-looking a couple were they, that frequently people would turn round in the road to look at them as they passed along.

The people in the Pithay soon came to realize that a deeply religious and uplifting power had been brought into their midst. The night school in the parish was a recognized and popular institution. This was the special care of Mrs. Barlow. She was the possessor of a voice of singular power and sweetness, and was often asked by friends at Clifton to their musical evenings. She would never accept invitations except on condition that, should it be a "night school evening," she might come after the School was over. She would never sing anything but what was sacred, and she was very fond of rendering that well-known piece from the "Hymns of the Church on Earth":

"Travelling through this wilderness heavy and worn we roam,
'Tis sweet to take a look above and think we're going home.
Home, sweet Home,
Oh, for that land of rest above, our own Eternal Home,"—

to the well-known tune of "Home, Sweet Home."

The church was consecrated by Bishop Ellicott in 1862. Inasmuch as it was purchased by the great cocoa manufacturers, Messrs. J. S. Fry and Co., for the extension of their premises, and every vestige of it removed in 1891, it is difficult to give any adequate conception of its peculiar position. By the side of the church a steep incline, called Union Street, ran; one of the entrances was from Union Street, and a long flight of steps ended on

the floor near the chancel. The pulpit and font were removed to the new St. Bartholomew's, built on the St. Andrew's Park Estate, and now in the centre of a population of 7,000. The endowment of the old St. Bartholomew's was only £30 yearly at the time of the consecration of the fabric, but Mr. Barlow, by his own unaided exertions, increased it to £178. He then got the funds for the purchase of a vicarage in Montague Hill, Kingsdown.

Later on he collected over £1,000 for the new day schools; during the time he was engaged on this task he received the offer of one or more spheres of labour, but declined them, saying he would not leave till the schools were cleared of all debt.

The vicar of a neighbouring parish died during the time of his vicariat of St. Bartholomew's, leaving a widow and family wholly unprovided for; he appealed for £2,000 for them, but he obtained £3,000. But this is by the way.

To the last Mr. Barlow was wont to say that his fifteen years in Bristol, 1858-1873, were the happiest of his life. Certainly nowhere were his labours more successful as regards spiritual results; changed lives, changed homes in the "Pithay," bore witness to the blessing vouchsafed by God the Holy Ghost to his ministry there; his "patient continuance in well doing" bore fruit which remains to this day.

He gathered round him a congregation of earnest seekers after spiritual things, who greatly valued his expository preaching. Especially appreciated were his addresses at the week evening

services on the Epistles of St. Paul. A careful and accurate Greek Testament scholar (he was Carus Greek Testament Prizeman at Cambridge), he brought his years of careful study to bear on the elucidation of the text. The "Wednesday evening Memories" are treasured by those who attended the services.

Parochial missions were almost unknown at that time in the English Church, but of Mr. Barlow's ministry at St. Bartholomew's it may truly be said: "It was both evangelistic and evangelical." The Glory of God in the conversion of souls, was his motto.

The evangelistic side of his ministry was never forgotten, and while on Sunday mornings his message was more to those who were the people of God, at the evening service the plan of salvation was always clearly set forth. At the morning service several came from distant parts of Bristol; the evening service was emphatically the "Poor People's Service." The poor valued it; the church was literally at their very door, and if possessing no Sunday clothes, they were not ashamed of being seen at church in their everyday attire; the people felt at home with their vicar and he with them. Being an assiduous visitor, and knowing his people, their trials and difficulties so well, he was able to adapt his message to their special needs. The "full church" on Sunday evenings testified to the appreciation of residents in the parish to his life and work among them.

His people knew, too, how accessible he was to them at all times in case of real need; he had

hours which were sacred for study, and the parishioners got to know what those hours were, but at other times he was always available, and not only available, but always ready with counsel and help.

But while St. Bartholomew's was his first care, it must not be supposed that his energies and interests were confined to it; quite early in his incumbency he assumed the duties of Hon. Association Secretary of the Church Missionary Society for Bristol and District. Bristol has long been known as having a vigorous local C.M.S. Committee, and also an Hon. Association Secretary (now known as Organizing Secretary). The area covered by the Association in those days was a fairly wide one, and the duties of the secretariat were by no means nominal, but he found time to throw himself with great energy into C.M.S. work in the city and district. Oftentimes he was to be seen in the late winter afternoons, starting off on foot to a village missionary meeting, with his pictures on cloth to exhibit in the schoolroom, and a supply of literature for distribution.

In 1864 he was elected as one of the Governors of the Bristol Clerical Education Society, and to the very last he took the warmest interest in its proceedings, notably in the appointment two years ago to the Hon. Secretaryship of the Rev. T. C. Chapman, then Vicar of Christ Church, Clifton, and now Secretary of the Church Pastoral Aid Society in London.

This Society was founded in Bristol in December 1795 for the purpose of assisting young men of

evangelical principles desirous of entering the ministry of the Church of England, but whose means were not sufficient to enable them to bear the expense of a college training.

Mr. Barlow joined the directorate in 1864, and was associated with Bishop Anderson, Vicar of Clifton, Canon Bernard of Bath, and the Rev. J. B. Clifford, Vicar of St. Matthew's, Kingsdown, Bristol. His judgment of men was much valued by his brother directors, and although for some time the youngest member of the board, his opinion carried great weight and largely influenced their decisions.

Quite early in his Bristol career he gave evidence of that gift which he possessed in so remarkable a degree, viz. the power of addressing clergy. Clergy, as a body, are distinctly sympathetic listeners. Mere oratory counts for very little at a clerical meeting: a man is valued for what he is in himself. No men are more democratic in their treatment one of another than clergy; any one giving himself the airs of "a superior person" would be severely discounted by his brethren. A man with piety, sense, sympathy, and a grasp of his subject will always get the ear of clergy at their meetings.

Mr. Barlow had these qualifications in a marked degree; the clergy of Bristol and the neighbourhood were quick to recognize his gifts, and glad to avail themselves of them.

During his Bristol ministry Mr. Barlow had the privilege of preparing two of the most remarkable missionaries the South American Missionary Society ever had. The one was Francis Lett, an Irishman,

who went out with the Rev. W. H. Stirling (now Bishop Stirling) in the *Allen Gardiner* in 1862.

While on furlough in 1869 he was placed under Mr. Barlow's tuition, and passed first at his deacon's examination in the London Diocese.

Returning to the mission he found Buenos Ayres in the throes of an epidemic of yellow fever. The resident chaplain had just died from the disease, and Lett threw himself with marvellous devotion into the work of visiting the sick and dying. After a while the strain and tension produced severe hæmorrhage, and his life was in the greatest danger. The inhabitants were so impressed by his devotion that they gave him £1,000 to go away for rest and change. He died not long after of virulent small-pox, contracted while visiting Englishmen suffering from the disease at Rosario des Santè.

The other was Thomas Bridges, distinguished as a linguist (also ordained by Bishop Jackson of London). He reduced the Yahgan language to writing for the use of the native Christians at Tierra del Fuego.

Bishop Jackson was greatly impressed with the great ability of Mr. Lett and the strong personality of Mr. Bridges, and assured Bishop Stirling that his ordaining these two men gave him a lifelong interest in the South American Missionary Society.

Mr. Barlow soon after his appointment to St. Bartholomew's secured the services of the late Mr. W. F. Lavington as superintendent of his Sunday schools, and was instrumental in interesting him in the work of the Missions to Seamen.

Many seafaring men lived in his parish. The

condition of the men of the mercantile marine was at that time very pitiful. No Samuel Plimsoll had then arisen to champion their lot, and when on shore their lives were spent amid surroundings that bristled with temptation. Every year large numbers of merchant seamen came to Bristol from other ports, to find little or nothing being done for their spiritual or moral welfare. A gentleman of standing and independent means was needed for the honorary secretaryship of the local branch of the Missions to Seamen. Yielding to Mr. Barlow's persuasion, Mr. Lavington undertook the post. He promptly set on foot an institute on a modest scale, which supplied a felt need. This building was soon crowded out, and then Mr. Lavington, at his own expense, built the beautiful church and commodious institute (underneath the church) which are now standing, and duplicates of which have been built in so many other places.

Almost to the day of his death Mr. Lavington gave two hours a day to the work of the mission, and did all the account-keeping in connection with it.

In the autumn of 1873, the call came to Mr. Barlow to take St. Ebbe's, Oxford. It was indeed a wrench to leave St. Bartholomew's. He had seen the church and schools built; God had wonderfully blessed him in the building up of the spiritual house, had given him souls for his hire and seals for his ministry, but, realizing Oxford as the Master's call, he promptly obeyed.

His farewell message, treasured still by old friends in Bristol, was as follows:—



ST. BARTHOLOMEW'S CHURCH, BRISTOL.

MIZPAH.

"The Lord watch between me and thee, when we are absent one from another."—GEN. xxxi. 49.

"To the Parishioners and Congregation of St.
Bartholomew's, Bristol.

"MY DEAR FRIENDS,—Will you kindly accept and keep this card as a gift from the Pastor first appointed to labour amongst you? Let it be a token of remembrance between us. Let us continually bear each other in mind in prayer. May God's richest and most abundant blessings rest upon you in body and soul, upon your relatives, and households, and friends. May Jesus Christ be the rock of your salvation, your joy in life, your confidence in death. May the servant of God, now sent to minister the word of life to you, be sustained and cheered in his efforts for your welfare; may the Holy Spirit accompany his teaching with power; and may the pleasure of the Lord prosper in his hand.

"And as for him who now leaves you, after more than fifteen years of happy service in Bristol, nearly thirteen of which have been spent amongst you, remember, I beseech you, him and those near to him continually before God's throne of grace. May he and they, loving the Saviour with all their heart, and devoting themselves wholly to the extension of His Kingdom, walk humbly and by faith in this life, and in the world to come receive the crown of glory that fadeth not away.

"The Lord watch between us, now and evermore!—I am your affectionate friend and servant in Christ,
W. H. BARLOW.

"ST. EBBE'S RECTORY, OXFORD,

"*22nd October 1873.*"

The question may be asked, viz. What were the grounds of Mr. Barlow's remarkable influence in Bristol?

He was not possessed of many popular gifts; he was not an eloquent preacher, unless indeed eloquence be, as it has been termed, the "power of persuasion." He was a careful but not a very ready speaker; he had his own peculiar gifts—a calm judgment, capacity for work, and great powers of organisation—but they were not popular gifts.

His influence was (1) the result of definite and scriptural opinions. He believed firmly and preached fearlessly the great truths contained in the Articles of the Church of England. Attached by strong conviction to evangelical principles, he was nevertheless too candid and large-minded to be a mere partisan. Clear and distinctive in his views, he lived as every man should live, above the party to which he belonged. He called no man master—one was his Master, even Christ; there was, however, no question about his principles, and in the proclamation of those principles, under an abiding sense of the presence of the Spirit of God, he commended himself to every man's conscience.

(2) Mr. Barlow's chief influence was the influence of character. Men who understood little and cared less for dogmatic teaching, discerned no

gulf between his principles and his practice. They were quick to discern in his life a rare exemplification of the fruits of the Spirit recorded in Galatians v. 22. They measured him by what he was, rather than by what he said. When friends have passed the boundary line which separates this world from the next, there is a tendency, we know, to overestimate their character. We have no desire to represent Mr. Barlow as an ideal character, or as other than what he was ; to do so would be to rob his life of its lessons. If in some points he was nobly *unlike*, in most respects he was remarkably *like* other people. There was a great deal of human nature about him. Through the influence of Christianity a man becomes not less, but more intensely human ; the more of a Christian, the more of a man.

Such was the effect of true religion on William Hagger Barlow ; his nature was not suppressed, but elevated and sanctified by it. Every duty and relationship of life was influenced by his Christian faith, and nowhere did that faith shed so brightly its cheerful, genial, light as in his own home, and in the midst of his own family.

III

OXFORD DAYS, 1873-1875.

BY REV. H. G. GREY, Principal of Wycliffe Hall, Oxford.

IN the autumn of 1873 Mr. Barlow migrated from Bristol to Oxford. The parish of St. Ebbe's, named after a Saint Ebba, is of interest historically. Situated close to the centre of the city, it is nevertheless comparatively retired from the main thoroughfares, and became in the Middle Ages a favourite district for various bodies of Friars, whose record remains to this day in the names of such streets as Friars Street, Blackfriars Road, Friars Walk, &c.

In 1846 the parish was divided under the Peel Act, into two portions containing each somewhat less than 3,000 people. By the terms of that Act the newly formed district was called a perpetual Curacy, with the title of Vicar allowed to the "Perpetual Curate." Though ecclesiastically quite independent, this latter district in civil matters was regarded, and indeed still is regarded, as merely a part of St. Ebbe's.

The new church was called the Church of the Holy Trinity, and connected with it were the above-named streets of the friars. But the old church of St. Ebbe's and its rectory built soon afterwards

still rejoiced in such old-time names as Abbey Place, Church Street, and Paradise Square. Previous rectors of St. Ebbe's had made their mark. Notably had one named Bulteel done so.

Readers of Mr. Gladstone's "Life" will remember how Mr. Gladstone was in the habit, when an undergraduate at Christ Church, of going pretty frequently to St. Ebbe's to hear Mr. Bulteel. Subsequently Mr. Bulteel left the Church of England, and a Chapel was built for him about a hundred yards off from St. Ebbe's Church, where Baptist Noel and other well-known Nonconformists were often to be heard. This Chapel is now a regular Baptist Chapel, just within the border of the Holy Trinity district. Also at one time Frederick Robertson acted as curate of St. Ebbe's; and his signature in the parish registers is occasionally hunted up and gazed at by his admirers, specially from the other side of the Atlantic.

The rector who immediately preceded Mr. Barlow was the Rev. E. P. Hathaway, who years before had given up a promising legal career in order to be ordained and to work in the then very degraded slums of Seven Dials in the large parish of St. Giles in the Fields. One of Mr. Hathaway's curates was himself also at first at the Bar, now well known as the Rev. Preb. H. E. Fox. A third clergyman had also been associated with them as curate, the Rev. W. Bryan Brown, so that during this period the parish was most efficiently worked, especially in the temperance cause, to which Mr. Bryan Brown was then particularly devoted.

To undertake the parish of St. Ebbe's meant a

good deal in various ways. It meant in one way to face a work less outwardly inspiring than the work which Mr. Barlow was leaving at Bristol. To be transferred to a parish numerically much smaller meant smaller congregations, smaller meetings, smaller classes, and the insensible influence of numbers in an audience would in the lesser parish be greatly diminished. On the other hand, there was a sphere which Bristol lacked. The proximity of St. Ebbe's to the University of Oxford, its situation quite close to the colleges, while yet buried from view by a network of narrow streets rarely penetrated by either the graduate or undergraduate world, gave its rector a great opportunity for mixing in college life, and at the same time calling forth the sympathies of the university men for the wants of the poor. "Slum fever," as it has been called, was not so common or so fashionable in the "seventies" as it has become in the early years of the twentieth century. Yet there were individuals who wished to keep in touch with their poorer neighbours, and Mr. Barlow made it one of his first duties on arriving to call on any members of the University of whom he heard that they might be ready to take an interest in the work of his parish. Himself a Cambridge man, he became a member of Christ Church, Oxford, a connection which he maintained apparently all the rest of his life, and by means of which he made the acquaintance of many of the "Dons." For undergraduates he very soon began a Greek Testament reading on Sunday evenings at the Rectory in Paradise Square. Almost immediately after the close of evening

service the house was open, and a hearty welcome certain from Mrs. Barlow, who, however tired after a Sunday's hard work, always proved the cheery life and soul of the "stand-ups," as they were then called, for tea and coffee for twenty minutes before the Greek Testament reading began. The number attending steadily grew, and many Oxford men now working as clergy are grateful to Mr. Barlow for what they then learnt. Another object to which he devoted considerable time and care was the training of two graduates, one of them from Cambridge, for Holy Orders. They were both to be his assistant curates. He not only initiated them into the ordinary parochial work of visiting the sick, and cottage meetings, but also gave them regular instruction, and hints as to preparation of sermons. In such ways, and in probably many others, Mr. Barlow in the very brief period of his ministry at St. Ebbe's sought to develop his work systematically in every direction. It is true that he was already beginning to be called upon for advice and interest in extraneous matters, but they were not allowed to interfere with his more immediate work in the parish and the university.

When he was called to London to be Principal of the Church Missionary Society's College at Islington, St. Ebbe's was left in excellent order, and with a steady, regular congregation.

IV

PRINCIPALSHIP OF THE C.M.S. COLLEGE, 1875-1882.

(a) BY REV. DR. DYSON,
Formerly Vice-Principal C.M.S. College.

My acquaintance with the Rev. W. H. Barlow, Principal of the Church Missionary Society College, Islington (subsequently Dean of Peterborough), commenced in the Church Missionary House, Salisbury Square, London, in July 1879. I had come to England on furlough from the Cathedral Mission College, Calcutta, and while waiting in the library to see the committee, I was introduced to Mr. Barlow. Then and there originated a friendship which grew broader and deeper and more intimate as long as he lived. From that casual interview I little anticipated, what well-nigh thirty years' experience constrains me to testify to, what a constant and loyal friend, what a discreet and wise counsellor I was securing, and how very much I should be indebted to him in after years for his self-sacrificing help in seasons of anxiety. During all these years he was my one honest and true oracle to be consulted in matters of perplexity; my one reliable patron ever to be appealed to, and never in vain, in times of difficulty. But this is a kind of parenthesis, and I must return to the highway of my

subject, Dean Barlow's Principalship of the C.M.S. College, Islington.

We had not been sitting long together conversing in that room at Salisbury Square ere he alluded to the affairs of the C.M.S. College, and the emergent need of some one to fill the vacancy caused by the retirement of the Vice-Principal (the Rev. G. Heisch), after forty years' service. The possibility of my being selected to fill the gap temporarily thus cropped up in our talk. I could be appointed only as a stopgap, to officiate as Senior Tutor for the remaining portion of my furlough. I could not very well speak of my own qualifications, and referred him to the Rev. John Burton (whom I had succeeded in the Principalship of the Cathedral Mission College, Calcutta), then sitting in another part of the room. The further inquiries which Dean Barlow made, eventuated in my being appointed to fill the vacant post for one year, and, as during the course of that year the Cathedral Mission College, Calcutta, was perforce closed, my appointment as senior tutor at the C.M.S. College, Islington, became permanent. I entered upon office and into residence in September 1880. Then began a daily and increasingly intimate intercourse with the Principal, which I have always regarded as one of the greatest blessings of my life. I cannot give adequate expression to my then growing perception and humbling admiration of the various features of excellence in his character, which on innumerable occasions forced themselves on my notice. It did not take many days' experience to convince me ineradicably that the C.M.S. College was in a very

true and strict sense a compact *work-house*, managed by a master mind familiar with all, even the smallest, details of the work being carried on in the establishment. I was often surprised, (as indicated by his apparently casual remarks and questions), with what facility he held in his hand the threads of every movement which was going on, and occasionally by his exact appreciation of the characteristics of individual students, their individual failings and excellences, their shortcomings and advancements. His remarks were all in the direction of inspiring the students with the resolution to bring out and do their best, and of infusing them with an ever-deepening conviction of their responsibility to God to utilize to the utmost the opportunities, intellectual and religious, which in the C.M.S. College were brought within range of their grasp. The duty of being diligent and industrious, of not frittering away nor wasting their time, was continuously brought home and pressed upon their consciences by the stimulating influence of the example of the Principal himself. He never spared himself nor eased off in his faithful and laborious discharge of the multifarious duties of the office he occupied. And therefore I must confess that, although always considerate and fair in his appreciation of everything done by the staff and students, he was a hard driving taskmaster to all of us, but hardest of all, I think, to himself. He never failed to recognize any extra effort of any one, and ungrudgingly rewarded the due meed of praise and encouragement ; but after all, he was what the Americans would describe as a " hustler,"

and the individual he hustled most was himself. I did not realize this in its whole extent (if I ever did), for some time, for my intercourse with him prior to my residence in the College was of the slightest, and my knowledge of his antecedents absolutely nil. Gradually I came to know, and know certainly, that the direction and superintendence of the College was but a fraction of the many responsibilities and undertakings resting upon his shoulders, and yet he always seemed to me to know something and forget nothing within these many and various provinces of labour. It is not within the boundaries of the subject of this communication which I am making, for me to do more than allude to these outside engagements, but as our conversations became more frequent and confidential, and, as I am thankful to add, our mutual friendship more intimate, I inevitably heard much. In all his references to these extraneous affairs, as well in all his handling of the students, (if I may be pardoned the employment of such a phrase), as in his intercourse with the College staff, there was a conspicuous absence of what may be termed diplomatic explanations and communications ; ever there was an exact recognition and a generous laudatory acceptance of any excellence and superiority in every department of human life, intellectual, moral, religious, of every person who chanced to be mentioned. From the whole of my intercourse with him I should infer that even the germ of any jealousy, small or great, of any of the staff or students, scarcely existed in his soul. There were students in the College from time to time,

more than most people would suppose, before whom the Principal as well as I would stand cap in hand, and also students (whose educational advantages had been sparse) endowed with mental capacities (may I say?) greater than ours, which we both appreciated, and he never depreciated. The Principal was a man of affairs, and unquestionably not devoid of the wisdom of the serpent, but below this mental stratum, there lay one of magnanimous nobleness and unfailing charity which ever and again cropped to the surface, and manifested itself in a readiness to think the best of his students, and practically to take them at their own valuation, until further experience proved its unreliableness. This was a feature in his character which I could not but look up to, and which inspired at once both the feeling of admiration and the activity of emulation, and on which I found sure dependence and trust could be placed. This Christian grace was, I think, most conspicuously displayed in the steadfastness of his mental attitude in relation to his students in their subsequent careers, however diverse these turned out to be. His unforgetting mind followed them with sympathetic interest, and their occasional appeals to him, in their perplexities and difficulties, for his counsel and support, were invariably met with a ready affirmative response. Many of these quondam students, after short or long periods of faithful service in the mission field, were compelled, by ill-health or other adverse circumstances, to return to England, and, if a suitable sphere of labour were provided for them, to exercise their ministry at home. For most of these their beloved

and honoured Principal, through his strong and extensive influence on the disposal of Church Patronage, was able, either directly or indirectly, to procure congenial posts, occupying which these retired missionaries, in their characters and lives, could let their light shine before men, and edify their congregations and parishes by their ministrations. Some other old students, not a *great* number, perhaps through some fault or failure of their own, had, either voluntarily or compulsorily, given up all mission work in foreign heathen lands, and on their return home were, by episcopal application of ecclesiastical law, with the sanction of the C.M.S. Committee, and in accordance with the terms of their ordination, debarred from the exercise of their ministry in England, and could discharge their clerical functions only in the Colonies. The conception entertained by Dr. Barlow of the obligations resting upon him, consequent upon the realization of his abiding relations with them as their former Principal, always constrained him to stand by them, plead their cause, defend them so far as their conduct was defensible, and befriend them so far as opportunity presented itself and his ability extended. There are a good number of old students scattered about in England and the Colonies, who, if their testimony were available, would gratefully and completely endorse this statement which I have now made.

Life and work at the C.M.S. College, Islington, though of course interesting and absorbing, was, without doubt, monotonous and uneventful; and at this distance of time, I cannot now trust my memory

to recall and relate, with reliable accuracy, incidents which did occur from time to time, which would illustrate and confirm these general impressions, which daily and close association with him has forced down upon my mind, relative to the striking and salient characteristics of his Principalship, all too short as it was. To this extent I must allow that this sketch is inadequate, but as to the truth and reality of these impressions and estimate I have no doubt.

It may perhaps be added here that from among Mr. Barlow's students at the C.M.S. College four were in course of time selected for Bishoprics. The Rev. J. Hill became Bishop of Western Equatorial Africa; the Rev. W. G. Peel became Bishop of Mombasa, East Africa; the Rev. W. Bannister, Bishop in S. China; the Rev. J. Loft-house, Bishop of Keewatin, Canada.

G. T. Caldbeck was also a student at the C.M.S. College, though he never went out into the field. He possessed considerable musical gifts, and composed the well-known tune to Bishop Bickersteth's hymn, "Peace, perfect Peace."

(b) CONTRIBUTIONS FROM OLD STUDENTS OF THE C.M.S. COLLEGE

Some of the students of the C.M.S. College, when Mr. Barlow was Principal from 1875 to 1882, now for the most part working in the foreign field, were written to on the Dean of Peterborough's death, and asked to give some brief recollections of their former chief, to be published in his "Life." Many replies were kindly sent, from which the following extracts have been made :—

I. BY REV. J. A. ALLEY.

"SIERRA LEONE, 17th September, 1909.

"I was under Principal Barlow at the C.M.S. College, Islington, from September 1875 till August 1878, just three years. The year I was in was an exceptionally large one, and being in the first part of the year, we were removed from the Preparatory Institution at Reading to Islington, after the first term of 1875. This was done in order to make room for the other men of the year at Reading. This gave me a longer period under Dr. Barlow than I should otherwise have had. As probationers Dr. Barlow had to fit the time-table for our year into the ordinary curriculum of the college. This meant some evening lectures taken by himself, and two men of the senior year. Evening lectures were not very acceptable to some students; but the Principal, even after a long day, gave up his time cheerfully for our benefit, in order that he might get through the course of subjects in the year.

"Like a father, the Principal was present at prayers and lectures, and took a lively interest in our recreation. At the two former he was most punctual and regular. I never knew him to have been late or absent, except when some urgent matter called him away from London. In lectures and in private study, Dr. Barlow tried to impress upon his students the importance of being thorough. To do everything that should be done, at the time, in the day, and in the term, so that there should be no arrears of work at the end of the course. The old custom of having a week to revise work for the examinations

at the end of each term, was given up by Dr. Barlow. He encouraged steady, plodding work day by day; and he discouraged cramming at the end of the term, in order to appear good at the examinations.

"In all our relations with the Principal he showed a kind, considerate, and liberal spirit. He was willing in lectures to discuss controversial points, but he held firmly to the evangelical teaching and principles of the Church of England. He developed the social side of college life, and had intercourse with the students individually, as far as his limited time would permit. In the autumn of each year, while I was at the college, he took us all to Oxford, Cambridge, and Canterbury respectively, and we all much appreciated the kindness of the Principal. Looking back now upon my life in the mission field, I am thankful for the three years spent at Islington under Dr. Barlow. His character, and manner of life at the college, have been an inspiration to me, and have often helped me in some of the difficult details of work in the Sierra Leone mission. The impression one gathered while under Principal Barlow was, that he was a very busy man; and the motto which shone out in his life was our Lord's words: 'Work while it is called day, for the night cometh, when no man can work.'"

2. BY REV. A. W. BAUMANN.

"NORTH INDIA.

"From June 1876 to May 1877 it was my privilege to study in the C.M.S. College at Islington, of which the Rev. W. H. Barlow was

Principal at that time. I think I may say that all the students, about fifty in number, without exception, looked up to him as an able and spiritual guide and teacher, as a true friend and counsellor. Full of missionary zeal and fervour himself, our worthy chief instilled and nurtured in most of us students a similar spirit by his teaching, praying, and example. I also greatly enjoyed his sermons in the parish church (St. Mary's), which were invariably most thoughtful and helpful, and were valued also by many people in the parish.

"His earnestness, and gentle, loving manners are still deeply impressed on my mind. When, on my return from the mission field on furlough, I met Dr. Barlow on various occasions, he used to make most kind inquiries after my work abroad, and also after the welfare of my family. His was undoubtedly a ministry of prayer, and therefore a ministry of power."

3. BY REV. E. GUILFORD.

"TARN TARAN, PUNJAB, *2nd November, 1909.*

"Never did I feel the need of 'the pen of a ready writer' more than when I was asked to write a few reminiscences of the late lamented Dean Barlow when he was Principal of the C.M.S. College during my student days there. The subject is a large one, and I feel that I can do but scant justice to it, nor at all adequately portray the character of one who must be reckoned amongst the great Principals of Islington College.

"My first acquaintance with the late Dean was in 1878. I had offered myself as a candidate to the

Church Missionary Society, and I was surprised to hear one day that no less a person than the Principal of the C.M.S. College had called to see me at my home in Brighton, while on his way to Worthing. As I happened to be out at the time he called, he left word that he was travelling by a certain train, and that I could meet him at the station if I returned home in time. As I was home in time I hurried to the station, and was fortunate enough to have an interview with one whose life since has been nothing less than an inspiration to me. The character of Doctor Barlow was one which contained many striking traits that constituted him an ideal Principal of an institution like the C.M.S. College, and that have done not a little in helping to mould the characters of the men who had the great privilege to be trained under him for their work in the mission field. I would mention a few as they struck me:—

“1. Strong faith in eternal verities, and an unflinching adherence to Evangelical principles. No words of mine are needed to illustrate these qualities in him. His words and his works in every part of England where he has laboured, bear ample witness to them, while the whole Evangelical party of the Church of England can testify to the debt it owes him for his constant advocacy of, and his steady continuance in, ‘the old paths.’

“2. Indomitable moral courage. As Principal of a college with about fifty students drawn from different classes, he was called upon at times to face difficult problems, which in their settlement called for no small amount of moral courage, but one never



CHURCH MISSIONARY COLLEGE, ISLINGTON.

knew him to flinch once in facing them. It was no light task that devolved on him at times, when he had to advise a man to give up all thought of proceeding to the mission field, and to seek some other occupation in England. His insight into character was very keen, and many men have been saved for the work of God abroad who appeared to some, who had not the opportunity or the power to read their character as he had, scarcely fit for the high calling of a missionary to non-Christian peoples. On the other hand, some who seemed in many ways eminently fitted for such a calling, were kept back in England because of flaws in their character which had been detected by his keen eye. In every case that I can recall to mind the subsequent career of each has justified his action, and shown how unerring was his judgment.

“3. An extraordinary memory for both persons and things. He never forgot any man with whom he had had any dealings, even to the minutest detail about him. I had a striking instance of this when I was last at home on furlough, about a year before his lamented death. We met, after many years, at Salisbury Square, and he astonished me by bringing to my memory many things that had long since passed from my mind, and which I personally had more reason to remember than he had.

“4. A large, generous, loving heart. To this many of his old students can testify. Not a few men who have had to leave the mission field through ill-health, or for other reasons, have been helped by him in very substantial ways. So great was his love for his students, that whispers have

been heard outside the committee room at Salisbury Square, of his having shed tears in pleading their cause before the committee; and many students, not rich in this world's goods, have been helped in tiding over the holidays by his obtaining tutorships for them in private families. He never seemed to think any trouble too great on behalf of his students. It is no wonder, then, that they came to love him as a father.

"5. Unbounded energy. The amount of work that he got through was truly astounding. On one occasion, when spoken to about the strain that he was putting on his physical powers, he said, 'I do not expect to rest till I reach the grave.' The memory of this trait in his character has acted as a spur to many a man in the mission field, who has found a weariness creeping over him in bearing the burden and heat of the day.

"His method of teaching was rather to suggest lines of thought, and to put the student in touch with the best authorities on the subject in hand, and then to leave him to work it up for himself. While this method did not make for the student the easiest road to knowledge, yet, I think, it tended to make him more really a student in the best sense of the term."

4. BY REV. ALFRED J. HALL.

"ALERT BAY, BRITISH COLUMBIA.

"Dr. Barlow came to the C.M.S. College as Principal at the beginning of my second year. At once he won all hearts, and I never heard any student speak of him but with profound respect.

We all soon found out he was our friend, and just loved him. He made the C.M.S. 'College.' Until his advent it was called an Institution. It was he who introduced the wearing of cap and gown, and obtained permission for those who passed through the college to wear the C.M.S. hood, on the completion of their course. He was a very reverent man, and we valued his manner of conducting prayers in the college hall. I can see him now standing, gazing upwards, or perhaps with closed eyes, uttering truths to the men which he had evidently well prepared. We knew him to be the best type of an Evangelical Churchman—very decided in his own opinions, but never known to utter an ungracious word of those from whom he differed. I do not think the C.M.S. could have chosen any other man so able to make young men feel what a noble thing it is to be an Evangelical Churchman. There is no doubt that when the C.M.S. Committee required a man for any position in the foreign field, they asked Dr. Barlow for a nominee whom he thought suitable from the Islington students, and that they accepted his choice. During my third year at the C.M.S. College Dr. Barlow was the Sunday evening lecturer at St. Mary's, Islington, and he arranged that, in succession, the men of my year should read the lessons. This privilege we all appreciated. I often met my old Principal on my return from the mission field on furlough. Year by year he gave a warm welcome to those of his old students who attended the Islington Clerical Meeting. He always made me feel he continued to take a fatherly interest in me,

and confided in me his plans and hopes for the spread of evangelical principles. He believed that these principles were Scriptural, and that they would always have a place, and be a power for good, in the Church of England. I last saw him at an annual C.M.S. meeting in Islington. He arrived after I had spoken; but when he spoke he told his audience that in my student days, I was known to his family as the 'long' Hall, while John Hall who went to India was known as the 'short' one. Dr. Barlow had great power with men. He never joked or uttered trifling remarks. With him life was intensely earnest, and all that he did was thorough, and this spirit he was able to impress on others."

5. BY REV. CANON LEWIS, formerly N.W. Provinces, India,
now Rector of Bermondsey, S.E.

"Dr. Barlow's personality at Islington was not one which kindled hero-worship. He cast about him the mantle of reserve. To the last he was not easy to approach. Some of his students regarded him as severe. Those who knew him well, however, found that behind his reserve there was the most charming tenderness, which was the more delightful because of the unpromising neighbourhood in which it worked. Men who fell victims to religious doubt, or whose theological views could not be squared with the C.M.S. standard, always had reason to thank God for this element of tenderness in their Principal. He yearned over them. He made plans for them to save them, if it were possible, from being lost to the evangelical cause. He worked hard in many ways on their behalf.

Whatever his shortcomings were, Dr. Barlow never gave a man up as hopeless, until he had done his utmost to fit him and secure him as a future worker, if not for the foreign missionary field, then for some other allied service in God's Church. He abhorred the excommunication method for heretics. His faith was in patience, and help, and prayer. Give a man time for his doubts to clear. Show him that you have confidence in the power of truth to make itself intelligible and royal. Ask that he may be guided and taught by the Divine Spirit. This was the Doctor's treatment for the not infrequent case of a student going wrong in his religious ideas.

"And yet the Principal was by no means 'liberal' or 'broad' in his own Church views. Some called him narrow, and undoubtedly in those days he was less large in his outlook and sympathies than he became in his later years. The fact, however, shows the keen desire which was in him to be fair in his judgment even in cases in which he could give no approval. It was interesting to watch the process by which he sought to bring the best out of his men. To those whose antecedents had left them with a dim-eyed sense of politeness, he was himself reproachfully polite, a lead which for very shame they had to follow. To those who were clever, but lazy, he had his special ways of appeal. To those who had in them the making of a scholar, or of a preacher, or of a man of affairs, but in whom the materials were chaotic and unshaped, he was stimulating and encouraging until the new creation began to feel and show itself. In these and the like ways he was ever the true educationalist. And it is not

too much to say that it was in consequence of such careful and skilful educing of the possibilities in his students, that Islington College became outstandingly successful in meeting the tests of the Bishop of London's Ordination Examination, and also those of the Cambridge Preliminary Examination of Candidates for Holy Orders.

"Of his religious earnestness all who came near him were soon aware. It was the atmosphere in which every resident in the college had to breathe. The very walls seem to-day to re-echo his wonderful prayers. The spaces of the place have in them still to his old students the lingering light of his spiritual face. If any man ever caused the words, 'Holiness to the Lord,' to be inseparably associated with the whole life and work of a great public institution, Dr. Barlow caused them to be so associated with the C.M.S. training institution for missionaries at Islington.

"There were occasions when outbursts of animal spirits were treated as serious offences. Happily, explanations and apology soon moved his sense of justice, and things which before looked threatening, were forthwith put right. He had not Archbishop Temple's gift of fun, by which the grim headmaster of Rugby was often able to straighten tangled things out. In practical sagacity few men equalled him. At Islington and elsewhere he was the Nestor of the Evangelical School.

"In Mrs. Barlow the late Dean had an admirable helpmeet. She was radiantly beautiful. Her gift of song would have won her fame had she cared to use it outside her own circles. But she was ever

simple, always retiring, and never so happy as when joining unostentatiously in the life and work of the College."

6. BY REV. L. C. P. LIESCHING, formerly of Ceylon, now Vicar of Little Horwood, Winslow, Bucks.

"The late Dean of Peterborough, whom we knew as plain 'Mr. Barlow' at Islington College, has, I have always felt, greatly influenced my mind in regard to grasp of Christian truth and churchmanship. He was a man not only of sound judgment but also of deep piety, and maintained the best traditions of the old-fashioned evangelical school. He had great application and tremendous power for work, never sparing himself. Sometimes we thought he never spared his students either. One instance among many of the Principal's unsparing labour is shown in the way in which he acted as 'Ordinary' to the college. The prayers in the college hall were liturgical in the morning, the Psalms being read throughout each term from the Bible version. When we returned after a vacation, we would find carefully prepared lists on the college notice board, of the Psalms and passages of Scripture to be read. This shows that he must have worked for us in the vacations quite as assiduously, if not so continuously, as during term.

"His expositions of holy Scripture at morning prayers often proved an inspiration for the day, while in the evening he would pour out his soul in extemporaneous prayer, in a way which showed how close was his communion with God. With regard to lectures, especially those given to the senior

year, Mr. Barlow took much pains in preparation. Bishop Harold Browne on the Articles, and Waterland on the Eucharist, were among his subjects. Many were the interesting discussions which arose on these occasions, giving opportunity, which no doubt the students sought, for drawing upon his stores of experience as a parish clergyman and his practical experience of life. On Saturday nights there was a gathering, when letters were read from the mission field. Those from his old students had special interest, owing to the reminiscences of college life which they elicited from him. The splendid fives courts were erected mainly by his personal interest and efforts. Many a 'knock-up' did he enjoy there with many other expert players. There can be no better illustration, I think, of his unsparing labours than the circumstances connected with my own ordination. We had just been through our final examination for the Oxford and Cambridge theological certificate, and were scattered over the country enjoying the spring vacation. But three of our number had volunteered for Uganda, and were to go out with Bishop Hannington. A special ordination was to take place for these, and we did not welcome the intimation that the whole year was to be ordained then, instead of waiting for Trinity Sunday as usual.

"Mr. Barlow gave up his spare time for a week in interviewing at least three bishops and making other arrangements. We were summoned back to present ourselves for the Bishop of London's examination at a few days' notice. The thing was done. We were ordained by Bishop Perry on the

1st May 1882 in St. James' Church, Clapham, to which Mr. Barlow had just been presented, the sermon being preached by Canon Hoare. The same evening I went to hear the annual C.M.S. sermon in St. Bride's Church. In the gallery near the organ I encountered a clerical friend. 'I didn't know you were ordained,' he said. I indeed hardly knew it myself, in my new clerical suit. This shows that Mr. Barlow did not allow the grass to grow under his feet, and he taught the same lesson to his men."

7. BY REV. LI. LLOYD.

"FOOCHOW, CHINA.

"My own actual contact with Mr. Barlow (as he then was) is limited to the short time I spent with him at Islington College (before coming to China in 1876), when he succeeded Mr. Frost as Principal, after a rather long interregnum, with Mr. Heisch as Acting Principal. Islington College was then at a very low ebb, and the number of students was extremely small.

"The moment we students heard of Mr. Barlow's appointment we naturally tried to find out all we could about him, and how we and the college were likely to fare under his regime. When he himself appeared amongst us all our doubts were set at rest. We at once felt the magnetic influence of his loving personality, and knew that we had as a Principal one who would take the deepest interest in each of us individually, and would ever extend to us his sympathy and help and try to do his best for the whole Institution in every possible way. Nor

were we disappointed, and the present generation of Islington students should never forget that many of the benefits they now enjoy were inaugurated by the late Dean of Peterborough. I shall never forget soon after Mr. Barlow's arrival, when referring to some matter which he had carried through after a good deal of trouble, I remarked that I was afraid we were giving him a lot of extra work : he at once replied, 'I am here to help you all in every possible way, and shall never begrudge any trouble involved.'

"He was always most ready to listen to reasonable complaints, or redress real grievances, and those who were privileged, as we all were from time to time, to attend the social reunions at his residence will never forget them. How carefully our beloved Principal coached us for the Preliminary Examination for candidates for Holy Orders, and how delighted he was when the first students from the College were placed to their surprise in the First Class. How proud he was when one of his students read the Gospel at St. Paul's Cathedral. I can almost see him now, his face radiant with joy, as he courteously doffed his hat to us all on our return from our Ordination. And how nobly the late Mrs. Barlow seconded her husband's efforts to make our lives pleasant and profitable. She was in many respects the opposite of her husband, but we could not help seeing what a happy home theirs was, and I am sure this was not without its effect upon us all.

"Of Dean Barlow's wide influence in the Church, of his large correspondence, of his life at

Peterborough, I am not competent to speak. I have lived for thirty-three years in far-off China, but I cannot help knowing that when he was called to his eternal rest, one of the pillars of the Church fell, and left a gap which it will be extremely difficult to fill."

8. BY REV. C. A. NEVE.

"TINNEVELLY, 15th September 1909.

"I was at the College from 1876 to 1879 while Mr. Barlow was Principal, and with others was permitted to see the painstaking and conscientious way in which he discharged not only his duties connected with the College, but also with the C.M.S. as a whole. My first interview with him was when he examined me as a candidate for missionary work. Towards the end of my course at Islington, and after my ordination until I left England to take up my appointment as Principal of the C.M.S. College, Kottayam, India, he seemed to take a special interest in me. Probably it was that he knew that the appointment was a very responsible one for me, and he wanted me to use the few months before I left England to the best advantage in preparing for it. He arranged that for a short time after my ordination I should still remain at Islington, and whilst attending certain classes at the Home and Colonial Training Schools, I should also render a little assistance by taking a few classes at the Islington College, and on Sundays assist at a neighbouring church at Highbury. I feel that I owe him a debt of gratitude for all his interest not only in the college, but in myself individually."

9. BY REV. J. I. PICKFORD, formerly of Ceylon.

"A student entering the C.M.S. College soon after the appointment of Dr. Barlow as Principal in 1875, could not help noticing that in every department of the College there was a vigorous superintendence and keen scrutiny of all that was being done.

"The Principal was anxious that the students should have everything needful for their work, at the same time he looked for hard work in return and cordial co-operation with his plans. He was anxious that the College should be filled with students, but he also was very desirous that they should take a good position from the educational point of view. He was greatly pleased when in 1876 the late Rev. H. Williams, of Bengal, came out first in the Bishop of London's examination for Deacon's Orders. As Principal, Dr. Barlow was anxious to bring his students into contact with leading and distinguished men, especially those of the evangelical side of the Church of England. Not infrequently the students would meet at his house, and be introduced to his friends and members of the Committee of the C.M.S. In this way the writer remembers meeting the late Bishop of Liverpool, then Canon J. R. Ryle, Canon Auriol, Prebendary Wright, Mr. Lang, and many others. Sometimes there came an invitation to breakfast at the Principal's house, when there would generally be some one present whom it was a privilege to meet. Dr. Barlow delighted in taking his men on excursions to places specially interesting to students. One year they visited Oxford, and had the help and

guidance of the present Bishop of Manchester, who was then a Tutor at the University. Another time it was Cambridge, which gave particular pleasure to the Principal himself, it being his own University. Another time it was to Canterbury, where the late Dean Payne Smith took us over the Cathedral, and Colonel Horsley, father of the Rev. H. Horsley, late of Ceylon, entertained us.

“Another happy feature of Dr. Barlow’s Principalship was his invitation to distinguished men to give addresses to the students in the College. In this way they had the pleasure of hearing Dr. Achilles Daunt, formerly Dean of Cork, the Rev. C. V. Childe, and the Rev. Canon Green, both former Principals of the College, and the Rev. W. Haslam, great as a mission preacher. Among missionaries they had the pleasure of seeing and hearing the Rev. R. Clark, the Rev. Rowland Bateman, the Rev. J. Ireland Jones, and others. For those students who desired it, he arranged that they should attend one of the London hospitals that they might gain some insight into surgery, and also arranged for a medical man to give lectures on physiology, &c., at the College.

The Principal of the C.M.S. College differs from the Principals of other colleges, in that he has to judge the character and future of the students for the work of the C.M.S. Few can understand the anxiety of such a position. Dr. Barlow, we have reason to believe, felt it greatly. There was one side of life at the C.M.S. College which probably gives pleasanter memories to old students than any other. There was a ‘family’ feeling, a realisation

to some extent that the children of God are one family, which was very delightful, and this seemed to be felt by Dr. Barlow and his household.

"Every morning at 7.30 not only the Principal, but Mrs. Barlow and all the members of the family, would be present for prayers in the college hall. Others perhaps will write of the bright and happy influence exercised by Mrs. Barlow, her cheerful, ringing laugh, and enthusiastic interest in all that affected the college. The remembrance of it all is a possession for which we continually thank God.

"They are all gone into the land of light,
And I alone sit lingering here,
Then my memory is bright,
And my sad heart doth cheer."

10. BY REV. VEN. ARCHDEACON TIMS.

"SARCEE RESERVE, CALGARY.

"My first personal interview with Dr. Barlow was in 1879, when I went up to London in fear and trembling to be examined by certain members of the C.M.S. Committee prior to my acceptance as a probationer for missionary work. I remember his taking me for a walk through Highbury Quadrant, and questioning me very closely on doctrinal points. He asked me why the Epistle to the Colossians was written. This stumped me. He then quoted Colossians ii. 8: 'Beware lest any man spoil you through philosophy and vain deceit.'

"This first led me to look into the Epistles with a view to finding out St. Paul's object in writing each, and I have always been grateful to Dr. Barlow

for starting me on such an investigation. I had come up to London straight from dear Canon Christopher's parish at Oxford, and had been warned by him to be sure and get the difference between justification and sanctification clearly in my mind before going before any of the Committee. At his suggestion I spent my time in the train grinding up the definition of these terms from the "Shorter Catechism." I got successfully through with the Rev. Uriah Davis and the Rev. F. F. Goe without having to give definitions of such deep truths. I was hoping that I should escape altogether, but Dr. Barlow asked me for them, and after I had done my best, endeavouring to put them in my own language, he gravely asked me if that was Canon Christopher's teaching on those subjects! I told him I thought it was, but I had a feeling nevertheless that I had made a mistake somewhere. However, in due time I found myself an inmate of Islington College during the last two years of Dr. Barlow's time there, and was College Senior when he left us.

"The one thing that impressed itself upon me more than anything else, was his untiring energy and devotion to duty when most men would have been obliged to take rest and quiet, and could have done so with an easy conscience. Particularly I remember his insisting on having men in his bedroom for lectures, when he was suffering excruciating pain from sciatica. He would several times in the course of the hour, cry out with pain and drop on his knees, holding on to the bed-post until the acute pain had gone off, and then resume his

lecture. Dr. Barlow was evening lecturer at the old parish church in those days. Many of us used to think his sermons rather academic, and prepared with a view to helping the students perhaps, rather than the parishioners as a body. But we always enjoyed his discourses, and found them profitable. I do not remember ever having a letter from him. I do not suppose he could find time for correspondence with any of the old students, but I am sure he never forgot them, and on his visit to Canada a few years ago, he made a point of seeing all the men who had been at the College, and who were within easy distance of his line of travel. He seemed to know where they all were, not only those still engaged as C.M.S. missionaries among the Indians, but also those who for one reason or another had left the Society's direct employ, and were engaged as rectors or missionaries in Colonial parishes or districts."

II. BY REV. T. C. WILSON, formerly of Yoruba, W. Africa,
now Vicar of St. Luke's, Barton Hill, Bristol.

"The dominating impression on my own mind, and I believe on that of most of my fellow-students, was that of our Principal's extreme conscientiousness. His lectures, his advice to the students, publicly and privately, all gave one the feeling that he was most thorough in his own study, and looked for a corresponding thoroughness on the part of those he was training for the foreign field. A more valuable qualification for his work as Principal of the C.M.S. College could not have been desired. This passion for thoroughness had

two noticeable effects. It made him very 'down' upon anything frivolous, or unworthy of the high aim missionary students ought to have before them, and, on the other hand, it made him try and encourage his pupils to do their level best. I well remember the day before our examination for the Diaconate at Fulham, how he took me aside, and said he quite expected me to read the Gospel in St. Paul's. This honour did not fall to me by any means, but Dr. Barlow's confidence in me stirred me more than even the ambition to be Gospeller could have done. I felt sorry I had not read more diligently in the holidays, and resolved to do my very best in the approaching examination. His gravity always appeared to me rather awe-inspiring, which no doubt was far from unadvisable in one who had to instruct and control men drawn from very varied spheres of life. But this gravity was evidence to me of the characteristic to which I have referred, viz. his conscientiousness, which made him feel the responsibility of the charge entrusted to him."

V

ST. JAMES', CLAPHAM, 1882-1887.

BY REV. H. G. GREY, sometime Assistant Curate, St. James',
Clapham, Principal of Wycliffe Hall, Oxford.

DURING the years that Dr. Barlow was Principal of the Church Missionary Society's College at Islington (1875-1882), he was gradually becoming more and more concerned with more general and public matters, such as the selection of incumbents for livings of which the patrons were evangelical, the examination of candidates for ministry in the foreign field, and so on. The amount of time and care and correspondence, which these involved was necessarily very great. It was a sphere for which his position as Principal, and his situation in the centre of all things in London, gave him special opportunities. But besides these his tone and habits of mind, fitted him for the balancing of pros and cons, while his tenacious hold of fundamental principles made him to be thoroughly trusted by evangelical laymen, who might happen to be patrons. It would be idle to deny that this line of influence brought him on the one hand under a good deal of criticism as to the recommendations and appointments he effected. With that, however, the present chapter has little or nothing to do. Suffice it to

say that all he did for this cause was marked by most unswerving conscientiousness and determination to fulfil to the utmost the terms of his trusts. He was wont to say that the duties of patrons and their advisers, was to get the most suitable man available for that particular post in their hands, and to leave other considerations, other appointments springing out of the first, to God's good providence and the efforts of other trustees to arrange. Whether he pressed this principle too far, and whether he occasionally followed too rigidly certain lines of orthodoxy, is a matter for variety of opinion. Certain it is that he consistently and fearlessly acted on his principles, and yet in doing so tried to consider courteously the feelings of others. Nor can it be denied, on the other hand, that the general outside interests did tend to occupy time which otherwise would have been free for parish work. But in connection with this it must be remembered that his undertaking the Incumbency of St. James', Clapham, was no ordinary matter. When the time came for him to be released from the Principalship of the Church Missionary College at Islington, it was probably open to him in a marked degree, through his connection with many patrons, to choose an attractive sphere of new work, whether in a city or in the country. But he actually chose, or was constrained to undertake, a singularly difficult post. The parish of St. James', Clapham, had during a few preceding years been passing through troubled waters. The details of the difficulties need not be given. Enough to say that the large congregation, which had for

many years gathered there, had been split up into two opposing camps, intense feeling and party strife had been kindled, and at last the vicar had resigned. Such a condition of things was in itself bad enough. It required considerable courage, by God's grace, to step in and undertake the charge of such a congregation. But there appeared hope, since the late vicar was to retire altogether, that the wounds would gradually heal. This hope, however, was ill-founded. For no sooner had Dr. Barlow settled into his work, than the former vicar set up an iron church, just outside the boundary of St. James' parish, and thither flocked a large number of the St. James' congregation who took his side. This rendered Dr. Barlow's task immensely more difficult. It kept the wound of strife perpetually open, and robbed the old congregation of a good number of workers. This continued with more or less force during the whole of Dr. Barlow's time at Clapham. Outwardly there was peace and quiet, but the tension of feeling was very slow to relax, and it required no small amount of faith and patience to carry on the work of the parish, disregarding the past and ignoring so far as possible the party spirit still remaining. For this, however, Dr. Barlow was eminently fitted, and his efforts were aided by a large and steadily increasing proportion of the congregation who resolved to "live down" the late scandal. Under Dr. Barlow's guidance the ordinary parochial organization was quietly set in order. His preaching was of a very different order from that of his predecessor. Those who had been attracted chiefly

by sensation naturally dropped off, and left the congregation, but those who valued thoughtful scriptural teaching remained, and the steady workers in all departments continued remarkably loyal. The staff of Sunday school teachers, of district visitors, and so on always mustered strong. A meeting for prayer on Saturday evenings, which the vicar ever made a point of conducting himself, was always fully attended, and might well be regarded as the thermometrical proof of the spirit of earnestness pervading the congregation. A Bible class for young men of the upper and middle class, was also conducted by Dr. Barlow himself on Sundays and much appreciated, though it never grew to the size with which we are now familiar in so many places, in men's Sunday afternoon services, "P.S.A.," and classes. The special object which in his preaching and teaching Dr. Barlow appeared to keep in view, was to let the Scriptures give their own message in its right proportion, and as suitable to "every conscience of men" (2 Cor. iv. 2). A passage he was fond of referring to in this connection was that in 2 Tim. ii. 15: "Rightly dividing the word of truth." He welcomed any remark or new idea put forward by any member of his classes, and was always ready to talk with them further when the class broke up, on his way home or at afternoon tea. In this way, though his style of preaching may not have attracted large audiences by any showy or sensational means, those who came to hear with a real desire for teaching, found what they sought. As already remarked, undoubtedly the pressure of extraneous work did prevent him

from giving as much time as he would have wished to his parish and congregation. Naturally it was the daily visiting of his people which suffered most. Nevertheless, it was wonderful how he would fit in visits to the sick and to chronic invalids, at all odd moments and possible or seemingly impossible opportunities. And he was backed up most efficiently by the untiring energy and cheerful unselfishness of Mrs. Barlow. Perhaps they were both seen at their best at any of the numerous gatherings for tea or supper which came off sometimes at the parish school, sometimes at their own house, where a good lawn provided a capital space for such entertainments. To these all alike were invited, and the greatest harmony of all social classes prevailed. A little standing joke arose from the perplexity of a very worthy working man, who received a formal card of invitation with the cryptic letters R.S.V.P. He confided to Mrs. Barlow that he could not make out what these meant, but that some one had suggested to him that they stood for "Rivers" (such was his name) "Says Very Pleased." Another standing entertainment was a midnight supper for 'bus-drivers and their families, numbers of whom lived in the neighbourhood. This was very popular, and the school was always packed quite full, nor did the party break up generally till the dawn of early summer morning. Heartly singing, solos by Mrs. Barlow, and a plain brotherly Gospel address or two from Dr. Barlow and others, were quite as much the attraction of the evening as the good supper which came first on the programme. As at St. Ebbe's, Oxford, so

at St. James', Clapham, the years spent there by Dr. and Mrs. Barlow were but few, yet they left indelible marks, both on the parishes generally, and on many individuals who, in the great day of secrets unveiled, will rise up and call them blessed.

VI
THE VICARAGE, ISLINGTON,
1887-1901.

BY THE REV. J. M. WILLOUGHBY, D.D., Vicar of Luke's,
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Islington.

IT is probable that very few, compared with the many all over the world to whom Islington is a familiar name, realize the extent and importance of the ancient parish of Islington. It is essential to the appreciation of Dr. Barlow's work as its vicar for no less than fourteen of the ripest years of his life, to have an accurate idea of the peculiar character of the sphere of his labours.

From the earliest days of which there is any record, a church had stood where the parish church stands to-day, even before the compilation of the Domesday Book, when the Manors of Isledon and Tolentone (Tollington) comprised the land of the parish. At later times other manors were formed, the proximity of the parish to London rendering it a favourite residential neighbourhood for several centuries. The modern names of its districts preserve interesting historical traces of those days: Barnsbury, the possession of the De Berners family; Canonbury, the possession of the Priory of St. John; Highbury, the new manor house of the older Manor

of Tollington, and so forth. In the time of Queen Elizabeth, whose name is linked with Canonbury Tower, attempts were made to preserve Islington from the ravages of the builder, an Act of Parliament being devoted to that object. These attempts were so far successful, that the Vicarage of Islington remained a country living until the beginning of the nineteenth century. From a village round Newington Green to a similar one at Battle Bridge, from a cluster of houses round Stroud Green, to the Grand Junction Canal, Islington was famous pasture land, noted for its dairy farms, with just one outbreak as a fashionable resort when the Bagnigge Wells, situated on its southern borders, were patronised by Royalty. With increasing rapidity of development the nineteenth century saw the entire transformation of Islington. The parish clerk of Islington, Mr. Henry Bilby, is still able to tell of the times when, as a boy in the home of his father, who occupied the same position before him, he went "across the fields to London." It is not necessary to dilate upon the changed circumstances of to-day. The old parish is now subdivided into more than forty ecclesiastical parishes; a few—too few—breathing spaces are the last relics of the dairy fields of the past; the little groups of houses forming the villages of long ago are swallowed up in a wilderness of bricks and mortar; great business houses line the lonely roads where famous highwaymen prowled in "the good old days"; and the scattered country folk of a century ago are replaced by nearly 350,000 hard-working Londoners.

While these changes were in progress, from the early 'thirties to the late 'eighties, a famous father and son ruled at the vicarage, the two Daniel Wilsons. The former, indeed, soon left to become Bishop of Calcutta, but his son was vicar right through the half-century in which the transformation outlined above was chiefly consummated. With as much foresight as was possible in a day when nobody dreamed of a London such as we are familiar with, those who were responsible for the spiritual welfare of the parish made what provision seemed to them to be necessary. Following upon and encouraged by the four churches which were erected, by the help of Parliament, in the early 'thirties, district churches were erected with a rapidity which is almost inconceivable to-day, though the fact that the districts were inhabited by the well-to-do, and had not to wait for endowment, helps to explain things. Already, in the later years of Daniel Wilson's occupancy of the vicarage, signs were appearing of a change in the wealth of the now great population, and when, in 1887, Dr. Barlow took over the reins, the complication of poverty was added to the problem of spiritual provision for the needs of Islington. The responsibilities of the post may now be succinctly enumerated. The formation of new parishes was still proceeding, though much more slowly, as so little of Islington remained to be built upon; the nature of the population was rapidly changing, calling for new and greater efforts to reach the people, and this not least in the ecclesiastical district remaining to the parish church; the direct and indirect relations of the Vicar of Islington

to the daughter churches, as sole patron or as trustee, as Rural Dean, and, in Dr. Barlow's case, as trusted adviser and friend, were growing more and more exacting; and all the while there were the thousand and one claims upon heart, mind, and body inseparable from the spiritual care of a large town parish.

Those who have undertaken to put upon record Dr. Barlow's labours in connection with Church patronage will doubtless be able to give an exact account of his acceptance of the living of Islington. The rumour which found acceptance with the outside world is certainly characteristic of him, viz. that only at the last moment, when applications to the bishop for an extension of time in filling the living had been made in vain, would Dr. Barlow allow himself to be nominated for the post. Here, as in his acceptance of St. James', Clapham, he was contented to be driven from a work in which he was happy and successful, because the immediate need of the Lord's work demanded it. He knew as few could know the greatness of the task. As Principal of the Church Missionary College from 1875 to 1882, during five years of which period he was Sunday evening lecturer at the parish church, he was in closest touch with the work in greater Islington, to which reference has been made, and also with the actual spiritual needs of St. Mary's itself. The work called for a combination of episcopal and parochial genius. It is often freely said, and still more often thought, that a reversion to the really primitive idea of a bishop's sphere is one of the pressing needs of to-day; Islington is quite

large enough for one bishop. Dr. Barlow knew so fully the twofold nature of the work of the Vicar of Islington, that he might well shrink from a task which must test even his great administrative and pastoral gifts.

In the endeavour to describe how he fulfilled the exacting demands of his post, two errors must be avoided. In the first place, an enumeration of statistical proofs of the permanence of his work would, indeed, be very instructive if it could be exhaustive, but the rapid changes in Islington parishes caused by death and preferment make that exhaustiveness impossible, and in any case the result would give no idea of the loving zeal which lay behind the work. On the other hand, no one would be satisfied with a sketch of character, unilluminated by the practical effects of fourteen years of strenuous labour. A middle course suggests itself, viz. to select illustrative details of the work, which may at the same time throw light upon this period of Dr. Barlow's life, and also enable the reader to form for himself an estimate of the real greatness of this servant of God.

It is in many respects to be regretted that one of the greatest aids to biography is in this case lacking. The correspondence which filled up so much time at Islington was immense, but it was mostly private and confidential, so that even were it accessible, it would be of little use for the present purpose. There was no time at the Vicarage for that chatty correspondence which is invaluable as an unveiling of the private life; letters were answered with a punctilious care,

and with as great despatch as was possible; and many must possess or have possessed letters from Dr. Barlow in the handwriting of some of the numerous amanuenses whom he used, but always upon some business topic, to be dealt with as briefly as was consistent with clearness. Personal recollections must therefore form the basis of the portrait now to be sketched, and if the writer has many disqualifications, he possesses some qualifications which may be deemed sufficient excuse for his acceptance of the task. For more than four years Dr. Barlow's curate, and for some years longer an incumbent in the rural deanery, he was in a position to enjoy all the intimacy permissible to one of such comparative youth and inexperience. It would be a mere pretence to claim to be impartial in writing a personal memoir; at any rate, no such claim is made here. It was impossible to occupy a close relationship to such a personality for so long a period, without acquiring an admiration and affection which lasted till death, and still endures undiminished.

It is proverbially difficult to know a busy man, and the Vicar of Islington was bound to be a busy man. His many interests brought him into contact with more acquaintances than almost anybody else in Church or State, but the very business which necessitated that wide acquaintance prevented the possibility of any one playing Boswell to his Johnson. This had another more serious result than making it difficult to do justice to him in describing his parochial activities; it has led to the idea, more or less widespread, that he had to

subordinate the claims of the parish to the needs of the Church at large. It will be a pleasant task to try and dispel that idea. His varied gifts were used for work to which they were freely consecrated, the oversight of Islington, missionary work at home and abroad, and the staffing of the Church with men.

A visitor to Islington parish church in the last decade of the nineteenth century would have been struck by many things, now no longer to be seen. The high pews with doors, the "three-decker" in the centre of the church (there was no chancel), and the heavy galleries, combined with a lack of architectural beauty, to produce a picture little to the taste of the present day. Nevertheless it is still open to question whether such buildings were not more conducive to the worship of the "masses" of whom we hear so much, and for whom the costly edifice of modern taste makes so little provision, especially as a place in which the Gospel can be most clearly preached to and heard by the largest number. At any rate it was in such a church, and with such old-fashioned accompaniments, that Dr. Barlow ministered while at Islington. It was his practice to fill the pulpit himself on Sunday mornings, and he rarely departed from that practice. He was emphatically a teaching preacher, quiet in manner, and little concerned with anything but the exposition of Holy Scripture and its application to everyday needs. The parish had already become one of those many parishes in our land where Sunday morning congregations are not the greatest, and the galleries especially had many



THE PORCH, PARISH CHURCH, ISLINGTON.

(Showing Vicarage, and Bishop Wilson Memorial Hall on North side of Church.)

vacant seats. But it was a marked feature of the Sunday morning congregations in those days that men formed an unusual proportion of the attendances, and that is the best evidence of the calibre of the teaching delivered from the pulpit of St. Mary's when it was occupied by the vicar. The general impression, so far as it was known to the writer, was that he was not a showy preacher, but that there was always something to draw the attention, something which "stuck," something to help the hearer in his daily life. Frequently little touches of personal autobiography came out, which were never forgotten. Not that they were intended as autobiography, for nothing would have been further from the preacher's mind, which was rather sternly self-repressive in the pulpit. The first person singular was very rare, almost entirely absent from his sermons. Yet the memory cherishes one departure from the rule, when the sermon turned upon excuse-making, and an illuminating bit of personal experience brought home the lesson as nothing else could have done: "I do not remember to have ever done anything, bad or good, for which I could not find some excuse." Was it not characteristic again, that the exegesis of "give a portion to seven and also to eight" should be declared to be: "do not be content with answering the calls to help which may seem to be the utmost to be expected of us, but be prepared to respond to the eighth call, even when the calls of the seven, the perfect number, have received attention"? This might well be taken as a motto of the life of the preacher; it was this readiness to devote himself to every call as it came,

which enabled him to discharge so many duties which the average man feels to be beyond his powers, if not outside the range of his calling. It will be seen from the above sketch that his preaching had a very real charm of its own, and if it had been delivered amid more attractive surroundings, it would have obtained the recognition which it deserved, but which was often denied it.

It is convenient to introduce here the subject of church restoration. It was a puzzle to many that Dr. Barlow did not give himself to this pressing parochial requirement. That his inaction was not due to indifference could be deduced from his great appreciation of the services in Peterborough Cathedral, when as Dean he was responsible for the conduct of public worship in that beautiful church. That part of the change from Islington was as delightful to him as it could have been to any one. But deductions and surmises are unnecessary. The matter lay very close to the heart of the vicar, and the explanation as given by himself is adequate. Within a few years the leases on the Cloudesley estate would fall in, and there would be a largely increased income from that source. Hitherto that income had been divided between four Islington churches, and it was not known how much would in future be allotted to the parish church. Dr. Barlow felt it would not be right to appeal to the generosity of Evangelical Churchmen,—the parish itself could never have provided the money—when there was at least a possibility that these funds would provide a sufficiency for the restoration without diverting money sorely needed

for the work of the Church at home and abroad. As it turned out, the scheme eventually agreed upon for the disposal of the income of the estate, though it made large provision for the church expenses of the parish church, did not do anything directly for the much-needed restoration, and it was left to Dr. Barlow's successor to make the appeal for money, and to bring the scheme to a happy fulfilment.

Returning to the services of the church, it ought to be noted that though he seldom preached in the evening, and felt himself able to accept invitations to preach in the daughter churches, his evident enjoyment of the prayers and of the lessons, when he was present, made his reading very impressive. He was very strict about clear articulation ; doubtless his experience in training ministerial candidates at the Missionary College had brought this home to him. The service was not a musical one in the modern sense, though the vicar's appreciation of music was scarcely second to that of Mrs. Barlow and of the family generally. It is interesting in this connection to hear at Church Congresses plea after plea for the simpler type of service, such as prevailed at St. Mary's in the 'nineties. The proportion of communicants in the congregation was very large, and the numbers communicating were good for these days of frequent administrations ; there were often more than a hundred present in the ordinary course of events, and those who have worked in poor parishes know what a large amount of spiritual reality that means. The general effect of the services cannot be better gauged,

perhaps, than by a reference to the impressions conveyed to a reporter of the *Daily Mail*, who attended the church to obtain copy for a series of articles upon London Churches. He commenced his description of St. Mary's, Islington, by referring to the contrast between the unattractiveness of the building and the life and vigour of the service. There could not be a more accurate summary of the state of affairs.

For the purpose of parochial visitation the parish of 12,000 people was divided into two nearly equal portions, the Upper Street forming the natural dividing line between the two. These districts were allotted to the two curates, and with them were associated two students from the Missionary College, two lay-workers in preparation for the ministry, and two Bible-women, the immediate supervision of these last devolving upon Mrs. Barlow. It is not possible even to begin an account of the share which the vicar's wife took in the work at St. Mary's; it must suffice to say that her kindly sympathy and her many graces were an invaluable asset to the "fighting force" at St. Mary's. Directly, as well as through Mrs. Barlow, the vicar kept in closest touch with the parish. It was impossible, of course, that he could engage in such enterprises as house-to-house visitation, but he appreciated an invitation to pay a definite visit for a definite purpose, and his visits were much appreciated. On occasions the writer has given him a list of names, assuring him that in these days many people would underestimate a visit from St. Paul, if he were an assistant curate; and though it was wonderful where

the time was found for their accomplishment, the visits were duly and speedily paid. It were to be wished that he had had a few months, at least, of enforced leisure to write a book which would initiate the world into his valuable secret of making time!

The organisation of the parish was elaborate, as organisation tends to be in these days, and Dr. Barlow's part in it was all-important. The Prayer-Meeting on Saturday evenings he invariably attended, rarely giving the address, but always presiding, and leading in prayer. Here is the best place to introduce the subject of prayer generally. Those who were privileged to know Dr. Barlow intimately, were soon aware that they were in the presence of a holy man, and that prayer was his strength and stay. It was not difficult to glean as much from his sermons, and it was easily seen at the Prayer-Meeting, and such gatherings as the Monday meeting of workers in the vicarage, but, best of all, it was self-evident in the man himself.

Perhaps nothing lay so near to his heart as work amongst the young. It will be necessary to allude again to his fondness for children, which was unusually marked. The Sunday and day schools had the benefit of this trait, and there were no more efficient schools in London than those in Little Cross Street, Islington. The committee of management of the day schools—this was before the new Education Act—was composed of a dozen men of mark in life, and always presided over by the vicar in person. It was a great gift to be thus able to draw to his side in this most important work men who, different in every other way, were alike in the

possession of unusual practical ability. Besides the ordinary parochial equipment for work amongst the young, such as Bands of Hope, &c., there was a flourishing company of the Church Lads' Brigade, in the comparatively early stages of that movement. For the young women there were various arrangements, notably the Wednesday evening Bible-Class, which indeed did not exclude several who could scarcely be called young, but was largely recruited from them. This had a membership of eighty, and even more. There was also, before the days of Polytechnics, a most flourishing Institute, where the many women from the business houses in the parish, and many others who resided in it, were able to obtain recreation, various kinds of instruction, and, in general, all the benefits of a club. For the young men it was more difficult to cater—not an unique experience. Perhaps the most successful of the attempts to band the young men together, was the formation of a Bellringers' Guild, which endures to the present day. It is not, of course, pretended that Dr. Barlow could personally conduct all these branches of work; but every one of them enjoyed his personal supervision, and as it was wont to be said by those who knew, "what Dr. Barlow does not know about the parish, is not worth knowing." From aggressive evangelistic work in the open air to the Football Club, from the Communicants' Union to the Choral Society, all the workers knew that they had a head to apply to in any difficulty, and all the practical sympathy which is indispensable to the happy working of a parish.

The cynical French proverb, "no man is a hero

to his valet," might be applicable to vicar and curate, their relationship is so close and at the same time so anomalous in many respects. It is a pleasure to dilate upon the happy relations subsisting between Dr. Barlow and his curates. It was a pleasant custom at St. Mary's that former curates should be invited to the annual Tea and meeting of the Women's Bible-Class, and the undoubted mutual affection between those clergymen and their former chief was very pleasant to behold and to remember. The latter had one great gift, the value of which will be readily appreciated. He suggested, advised, or directed, and then left his colleagues alone to carry out his wishes. They could run to him for counsel, and he would patiently listen to their suggestions, but he never exercised that harassing inquisition into the details of their work, which when displayed destroys confidence, and kills enthusiasm. He credited his colleagues with the disinterested Christian ideals which he himself possessed, and thereby created an atmosphere for their development. As an illustration of the close relations established between him and his curates, it may be mentioned that on one occasion a particularly important pronouncement that he had to make was submitted to the curates for their counsel. A man who can naturally do that sort of thing can command his curates to do anything, and be sure of its accomplishment. His interest in his curates' beings and doings was no perfunctory obligation, to be discharged in a hurry. Much which would illustrate this trait is necessarily locked in the bosoms of those who made him their confidant, but proof enough

is not wanting. He used to tell with glee of a curate, now in the mission field, who signalized himself, and made the clergy popular, in one of the courts off the Upper Street, by turning a mangle! It would seem that he had happened to call just when the husband, who turned the mangle for his wife, had been stricken down by illness, and seeing the clothing lying about which had to be distributed amongst the owners, not only for the latters' sakes, but to provide the money for the upkeep of the home, he had taken off his coat, literally and metaphorically, and despite the shocked remonstrances of the poor woman, had insisted on turning the mangle till the work was done. Dr. Barlow had always a ready ear for any such little incident, grave or humorous, bearing upon the work of his colleagues. That parish is, or was, a curious one in which to visit, and the encouragement of the vicar was invaluable to those who had to do what was often a most unpalatable work. In this connection may be mentioned a faculty which applied to other departments of his work as well as to the knowledge of the parish, of assimilating and preserving for future use information of every kind. It tended to make every one who had occasion to report to him rather chary of expressing hasty opinions upon men or things, when one found the information was tabulated and stored away for use in the future. Perhaps nothing could throw a clearer light upon Dr. Barlow's conscientious recognition of responsibility, than the way in which every detail of parochial life was thus received as a thing which he ought to know. As an instance of the more

personal interest which was ever displayed in the welfare of his assistant clergy, may be mentioned his unfailing call on Christmas afternoon, as friend and sympathiser. It seems a trivial matter, but, as mentioned already, the more striking exhibitions of the warm-hearted, loving personality, which altogether dominated the merely professional superior, are impossible of publication. It must suffice to say that no pressure of business was allowed to interfere with the opportunity of manifesting his fellow-feeling in joys or in sorrows.

One part of the special parochial work, in regard to which a very justifiable satisfaction was displayed, must receive special mention. The parish of St. Mary's includes the Agricultural Hall, about which Dr. Barlow was wont to humorously remark, that no parish was so visited by Royalty as his! The great Smithfield Cattle Show necessitates the presence of a large number of shepherds and herdsmen from every part of the kingdom, and the provision for their spiritual necessities, on the Sunday preceding the Show, was naturally regarded by the vicar as his responsibility. Every year a special choir, under Dr. Barlow's immediate supervision, accompanied him to the Hall, careful announcement having been conveyed to the men concerned, and a most inspiring service, with a plain Gospel address, was held, to the evident and acknowledged pleasure of the men. It was a joy to the parish, as well as to its vicar, when the late King, with that tact for which he was so justly famed, associated himself with the presentation to Dr. Barlow of an illuminated

resolution of thanks passed by the Smithfield Club, signed and presented by His Majesty himself.

It will, presumably, fall to other hands to pen some account of the many institutions in Islington, or inseparably connected with it, which included the Vicar of Islington amongst their most trusted counsellors. Yet it is impossible to omit reference to them in an account of the parochial activities of Dr. Barlow. They were, to him, an integral part of his parochial life, and as such received their due share of his wide sympathies. The Church Missionary College, actually in the ecclesiastical district assigned to the parish church; Mildmay; the Great Northern Central Hospital; and all such works with a special claim upon a follower of the Lord Jesus, could rely upon his whole-hearted assistance. The Islington Clerical Meeting, inherited indeed from his predecessor as a scheme with possibilities of growth, actually realized that growth in his incumbency or through his personal efforts. Three times the great increase in the attendance compelled a move to larger premises, from the old hall to the new Memorial Hall, from the Memorial Hall to a hall in the Agricultural Hall precincts, and from thence to its present home, the Conference Hall in Mildmay Park. Behind the scenes it was possible to see the great interest taken in the preparation for this great meeting, and those preparations were not without a touch of humour. The President speedily discovered that of all audiences a clerical one is the most oblivious of rules! He would say with a merry twinkle that never were stewards more necessary, and never was

it more essential to supplement their services with plain directions to the clergy as to how to take and leave their seats, &c. It is a strange psychological fact that clergy are so unruly, though they are in an unique position to know the value of obedience to regulations. Perhaps the opportunity of disobedience for once was too great a temptation to resist! However that may be, it was a great relief to the vicar when the move to the Conference Hall, with its fixed benches, made an end of the practice, universally followed in spite of directions, of shifting the chairs out of their places, and generally adding to the noise and confusion. There was one incident which he never told, and, it is said, never smiled at, though the said incident was solely due to the unexpected increase in the attendance, and not at all to lack of hospitality on the part of the convener. The provision for a large body of hungry men is likely to fall short if just twice the expected number appear. Everything was done that could be done, and the neighbourhood was scoured for provisions, but the luncheon hour is short for such an emergency, and the afternoon session commenced, the opening hymn being the familiar one containing the words:

“From the best bliss which earth affords
We turn unfilled,” &c.

The close connection between the parish church and the old Vestry may be easily understood when it is pointed out that the churchwardens, three in number, were all selected by the Vestry, which was not by any means entirely in accord with Church of England ideals. This most delicate situation might

have been productive of unpleasantness, and even worse, in less skilful hands. As it was, not only was there an entire absence of friction, but some who were by upbringing prejudiced against the Church found on closer acquaintance a charm in it which outlasted their time in office. This and similar anomalies, from our point of view, were taken by Dr. Barlow in the spirit of the Apostles, as opportunities for the furthering of the Christian cause, and it was well that Nonconformity should have before it such an exponent of true churchmanship. The position of *ex officio* chairman of the Vestry was no sinecure in those days, and yet when that position ceased to be the right of the vicar, and became elective, Dr. Barlow was continued in it by the unanimous vote of all sections of the new council. This striking evidence of the esteem in which he was held, must be attributed to two causes, both of which need to be emphasized. The first was his unrivalled skill as chairman, felt and known on many another body. It will be indeed an incomplete sketch of any department of Dr. Barlow's work in which this feature is not prominent. Swift to see when discussion was becoming too diffuse, wonderfully apt in interposition with words which could disarm anything like bad feeling, rigorous in keeping the meeting to the business before it, and yet absolutely self-effacing, he was an ideal chairman, displaying those gifts which have made some Speakers in the House of Commons famous men. He used to say quaintly enough that the duty of a chairman was to take the chair and keep it, but no such aphorism can account for his success in this.

particular. The second quality comes in here. His detachment from personal feeling, which was not a merely negative indifference but a positive passion for fairness, commanded the reverence and esteem of those who differed from him as of those who might agree with him. To watch Dr. Barlow in the chair was a liberal education.

Nothing has hitherto been said of the "bricks and mortar" work accomplished at St. Mary's in this period. The full story of these labours would demand a separate chapter, and if Dr. Barlow was not allowed to see the fabric of the church restored, he saw plenty of building during his incumbency. When he came to the parish, the work had already outgrown the scanty premises then existing, and anything like a development of the work was impossible without the provision of suitable accommodation. The tangible result of his efforts was that fine block of buildings which stands behind the vicarage, to the North-East of the churchyard. A fine hall capable of seating 600 people, running the whole length of the building, with an organ behind its platform, a "large" and a "small" hall downstairs, with every detail supplied for social and spiritual work, remain to attest his clear understanding of the needs of a well-worked parish. In addition, the present vicarage was erected in the Upper Street, whose main demerit is the unavoidable one of closeness to the traffic. It might have been thought that the quieter site behind might have been used for the vicarage, and the hall erected close to the street, but that was not Dr. Barlow's way. The hall must have the quiet necessary

for effective work, even at the cost of personal comfort. Perhaps it is permissible to add that the alterations in the nature of the traffic in London streets, and the substitution of wood paving for stone "setts," make the noise of the traffic somewhat less unendurable to-day. A fire which broke out in the Parish Church, one Sunday night towards the close of 1899, partially destroyed the organ, and provided Dr. Barlow with the task of renovation. The insurance money was made the "nest egg" of a sum for complete repairs, and thus an important item was taken off the sufficiently heavy burden of his successor in renovating the church itself. The mention of the fire brings to mind the remark of Dr. Temple on some similar occasion in the same church: "Why did you put it out?" A smaller, but not uninteresting, item of a like nature was the re-hanging of the very sweet-toned peal of bells, which had brought themselves into prominence by the founding of the Guild already mentioned, and whose defects and insecurity had come to light through their increased use associated with the Guild's efforts. On the whole, therefore, there are many permanent traces of Dr. Barlow's vicariate discernible in the parochial equipment, and suggesting yet another side to his multifarious activities.

The Home and Colonial Training College, whose students occupied the South gallery on Sunday mornings, and whose college chapel was served by the parish church clergy on Sunday evenings, has an obvious claim to mention in this connection, as well as in the chapter dealing with Dr. Barlow's great work in educational institutions



THE PARISH CHURCH, ISLINGTON,
From the South-East.

of every kind. The college is now in its more commodious quarters at Wood Green, but there are many school teachers scattered over the country who will remember the close interest which was taken in their well-being by Dr. Barlow.

The parish church had the love of many who were unable to attend its services. This was plainly enough seen by the enormous numbers who brought their children to be baptized, or who came to be married in it, straining the legal qualification to the utmost limit, by the way. The largest number presented for baptism on any one Sunday was thirty-five, and as there was opportunity on every Sunday, as well as on week days, it may be imagined that the yearly total was not small. The writer has married twenty-one couples on one Christmas morning, in two batches of ten and eleven. Sometimes, as may be guessed, ludicrous mistakes accompanied this wholesale tying of the nuptial knot. New Year's Eve was a great function for the parishioners generally, and Dr. Barlow laid himself out for this opportunity of preaching the Gospel to many who did not often allow themselves to be within hearing of its glad tidings. The church was packed, even to the occupation of a second gallery high up at the West end of the church above the organ, and the space around the chancel behind the pulpit was thronged. The rather strange and motley assembly speedily fell under the spell of Dr. Barlow's affectionate earnestness, and it was a moving sight indeed to see the attention of the closely-packed mass of humanity. Critics of such services as too much tinged with emotionalism to be productive

of good would have lost their critical attitude at Islington.

Greater Islington owes much to Dr. Barlow. During his incumbency the great problem of the Deanery came to a head. The parishes which had been formed at an earlier date, amidst villas and large open spaces, had become to a very considerable extent "poor" parishes, that is to say, the population had vastly increased, and the average wealth had as vastly decreased. Incumbencies almost entirely maintained by pew rents were straitened, and more clergy were needed to cope with the growing population, which tended to consist more and more of those to whom attendance at church did not come by nature. There is, doubtless, a great deal to do still in the way of coping with this problem, but what Dr. Barlow did is wonderful indeed. The only difficulty is to find out all that he actually did do, and the writer confesses that he has abandoned the task. It is possible, however, to enumerate samples of his work in this direction, which will give quite as good an idea as any compilation of statistics would afford. The story of one parish, St. Mark's, Tollington Park, with which the writer is intimately acquainted, may be taken as a sample. In the 'seventies the district was covered with good houses and gardens, the income from pew rents was about £600, and the work was correspondingly free from financial complications. By the end of the century, the big houses and gardens had disappeared to make room for rows of closely-packed houses, or, which was worse in every way, had been let out in tenements. The income

from pew rents in 1899 was about £160; there was no endowment, and the population had grown to over 14,000, in spite of the formation of new parishes, these latter, by the way, often taking the well-to-do and leaving the poorer parts to St. Mark's. Through Dr. Barlow's instrumentality the situation was met. An endowment was obtained of £120 per annum for the provision of an assistant curate, £50 endowment for the vicarage, and the Easter Offering was initiated, Dr. Barlow leaving his own church on Easter Day for that purpose to relieve the vicar of the delicate task of initiating the custom. Further, a hall was built, one of the finest in the Deanery, and Dr. Barlow's connection with it was very close, especially with the raising of the money. There are forty parishes in the Deanery, and although it is not claimed that so much was done for all the parishes as for St. Mark's, it is claimed that even more was done for some. For instance, Emmanuel, Hornsey Road, was continually on Dr. Barlow's mind, to the writer's knowledge, and the elaborate provision for that very poor and crowded district was fostered by him from start to finish. Six other parishes owe their permanent endowments for assistant curates to his exertions, and his official position on Diocesan funds, as well as his personal position as trusted adviser to many generous Evangelicals, were used not only to support but also to initiate schemes for placing the finances of the parishes of the Deanery on a sound footing. It is impossible to compute the spiritual blessings directly due to this indefatigable oversight of the Deanery. Few, probably no, rural deaneries

in the country could boast of such a Rural Dean.

Yet great and all-important as is this part of the obligation of greater Islington to its vicar, another part is no less important. Nine-tenths of the parishes being in Evangelical patronage, there was an excellent opportunity of binding the Deanery into a closer fellowship than is always possible. Dr. Barlow used this opportunity to the full, and though the parish church was not geographically in the centre, it was in every other sense a centre of combined Church work. The monthly Clerical Meeting was as important as the official Chapter, and every effort was made to render these gatherings efficient aids to personal spiritual life, and parochial work. The recognition of the place of the unbefitted clergy in all these meetings was a valued feature in their management, and the protection of minorities, in any important discussions, was just what would be expected under the presidency of Dr. Barlow.

Any account of Dr. Barlow as Vicar of Islington which contained no reference to his attitude towards Nonconformity, would be sadly incomplete. His well-known association with Mildmay as visitor sufficiently declares his attitude towards interdenominational effort to have been a sympathetic one. Such a cautious and discriminating disposition as Dr. Barlow's was, makes such plain evidence of his readiness to engage in work with all who love the Lord Jesus in sincerity and truth all the more conclusive. The Agricultural Hall was frequently the scene of great efforts, and though he was not

able to associate himself with all, he invariably did so where he had reason to be convinced that he was not lending the support of his name to irregularity. During the rebuilding of the Congregational Chapel close to St. Mary's (interesting, by the way, as the scene of the pastorate of the father of Charles Haddon Spurgeon), he readily lent the Memorial Hall to the temporarily dispossessed congregation, and with similar acts strove to present to the world, not without success, that recognition of "all faithful people" as part of "the blessed company," which is the only real balm for the wound of our unhappy divisions.

One task remains, to portray the man himself as he moved in his parish. It is to be hoped that this has been already done to some extent, for a description of his work is a description of himself. He was always working, or nearly always. To see him in his study was to see him at work, and to join in it—if one had the time, that is, for he was most punctilious about interfering with parochial duties. His recognition of his curates extended to inviting them to meet those whom he was entertaining at the vicarage, so that there was abundant opportunity of seeing him as host under varying circumstances. He was a charming host, with a fund of humour and a hearty laugh. As guest, all who were privileged to entertain him will agree that he carried the same charm with him. His fondness for children was marked, and their appreciation of him speaks volumes. In the streets of the parish the children were in no awe of Dr. Barlow. One little story will afford a glimpse of this. Walking

along the Upper Street, he was greeted by a tiny maiden with the usual "Hullo! Dr. Barlow." Never in too great a hurry for a chat with his youthful parishioners, he stopped and asked this one why she was not at school, and received the reply, uttered in tones of triumph: "Got a holiday; grandfather's dead!" He was a precisian as regards speech, and greatly interested in anything really literary. He had a rooted objection to making verbs out of nouns, such as "voice," "evidence," &c., and other similar predilections on his part led to discussions which disclosed a width of knowledge truly remarkable. That gift already noted, of acquiring and retaining information, stood him in good stead here, no doubt. But the information had to be sound. There comes to the memory a dispute about the pronunciation of the middle syllable of *angina*, which had been shown to be short, after being treated as long. The grounds for the new pronunciation were duly explained by the one present at the tea-table, who had brought up the subject, and several years after, when they met again, the vicar greeted his informant with a jocular reference to the subject, much to the latter's admiration of his memory. Such details betray the man himself, and is it to be wondered at that those who had the chance of close intimacy loved him? Perhaps his most widely understood and appreciated quality was his trustworthiness, and capacity for giving counsel accordingly. In a sense this quality was very frequently misunderstood, for his reticence was not always credited, as it should have been, to the desire to respect confidences. However, the net

result was that, probably, no man in the world was so much used as a depositary for secrets, an adviser in difficulties, a trustee in delicate matters, and, in short, a general consultant in all things directly or indirectly bearing upon spiritual things. Doubtless he shared the common lot in having to bear "the defects of his qualities," but they were not manifest to those who knew him best, and in fact they often came to be recognized as the hasty deductions of ignorance, easily corrected by more intimate knowledge. There is not time in this life to be intimate with everybody, and it is the only safe policy in estimating persons as in estimating things, to supplement our own ignorance with the knowledge possessed by others. Those who knew Dr. Barlow, and they were and are very many, knew that he was a great man, and a great friend.

VII

CHAIRMANSHIP OF THE ISLINGTON VESTRY.

BY THE TOWN CLERK OF ISLINGTON.
(Mr. F. W. DEWEY.)

THE late Dr. Barlow, Dean of Peterborough, was appointed Vicar of Islington in December 1886. This was not his first association with the parish, he having been from 1875 to 1882 Principal of the Church Missionary College in the Upper Street. On the 21st of January 1887 he took his seat as Chairman of the Vestry constituted by the Metropolis Management Act of 1855. So far as Islington was concerned, this was a departure from precedent, for, although by the Act referred to, the right by custom of the ministers of the large metropolitan parishes, which had been made separate units of municipal government with elected Vestries, to preside at the meetings of these Vestries was preserved, it had long ceased to be exercised by the previous vicar in Islington. The Rev. Daniel Wilson had exercised this right only at the Easter Vestry, held solely for ecclesiastical or quasi-ecclesiastical purposes. In Islington at ordinary meetings the practice had been to elect a chairman (usually the same individual) at each meeting. It is doubtful whether this infringement upon what

the Vestry of that day considered to be its privilege was acceptable, but it may be assumed from the following extract from the next annual report of the Vestry, that Dr. Barlow had in its opinion justified the position he had taken up:—

“ . . . Mr. Barlow belongs to the same school of religious thought as his predecessor, but has the reputation of being a man of widespread sympathies, averse to controversy, diligent in parochial work, and gifted with considerable administrative power.

“ The new vicar has been but a short time in office, but he has already identified himself by presiding regularly at the ordinary meetings of the Vestry and in various other ways with local interests, believing that by such means he can acquire a knowledge of his parishioners such as will enable him to extend his spiritual and moral influence beyond the confines of the ecclesiastical district to which his pulpit labours may be said to confine him.

“ His Christian courtesy and his capacity for attracting sympathy and respect are evidenced by numerous testimonials received on leaving former charges, and will not be questioned by those who are brought into contact with him in Islington. The new vicar was inducted to the living on Sunday, January 16th, by the Rev. Archdeacon Gifford, and was introduced to and took his seat as Chairman of the Vestry for the first time on the 21st January 1887.”

It may not be out of place to mention for the benefit of readers who may be ignorant of the

London government of that day, that the civil parish of Islington embraced an area of 3,107 statute acres, with a population estimated at 312,000, housed in something like 45,000 rateable hereditaments of an estimated annual value closely approaching £2,000,000. It contained one-twelfth part of the population of the metropolis, and one-eighteenth part of its value, and in these respects exceeded most of the cities and large towns of the kingdom.

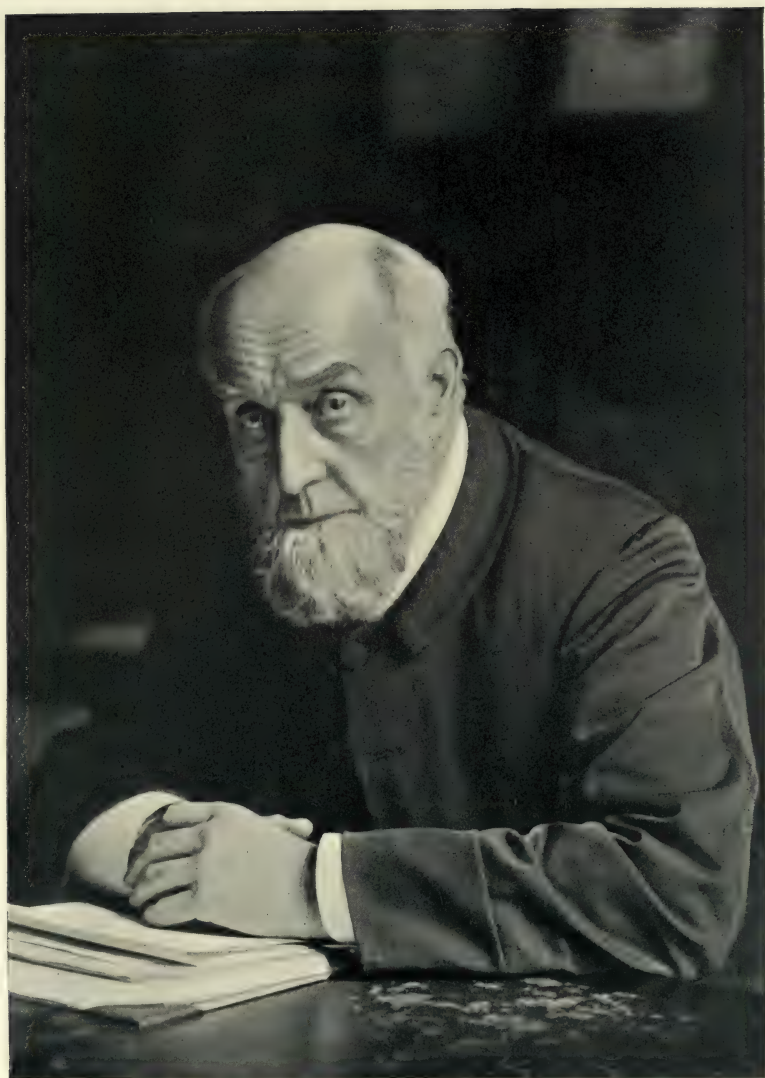
The motives which induced Dr. Barlow to assert his right to the chair of the Vestry, and to submit himself, as he undoubtedly did, to a large sacrifice of time, to much inconvenience, and to the apparent surrender of dignity, which necessarily attached to his constant attendance at fortnightly meetings, often of three or four hours' duration, puzzled many Islingtonians. The explanation that occurs to the writer, who sat under him at these meetings for fourteen years, is that he subordinated all things to a principle of duty, which in him was synonymous with the interests of the Church to which he belonged, and that he judged nothing lost so long as he could further those interests with the people among whom he was called to serve. Apart from occupying the chair of the Vestry, Dr. Barlow interfered but little with the civil government of the parish. In presiding over the meetings of the Vestry he was essentially a Moderator, his main object apparently being to ensure freedom of discussion, and to protect the rights of the minority. So far as the writer can remember he never voted, and but seldom expressed an opinion upon the

question at issue. His influence upon the very varied and somewhat turbulent, though capable, elements which constituted the local government of Islington at that time, may be inferred from the fact that when, by the Local Government Act of 1894, the right of the minister to take the chair at meetings of Metropolitan Vestries was abolished, the reformed Vestry of Islington at its first meeting thereafter, elected Dr. Barlow as their chairman for the year, and continued so to do without exception until, in 1899, the London Government Act was passed, which created Islington a municipality with a mayor, aldermen, and councillors to manage its local affairs. At the last meeting of the Vestry, held prior to its dissolution (on the 8th November 1900), its hearty and sincere thanks were unanimously tendered to Dr. Barlow for the unvarying courtesy, tact, and impartiality, he had exercised whilst presiding over its deliberations during the previous fourteen years. In acknowledging the resolution Dr. Barlow took an affecting farewell in the following words :—

“MY DEAR PARISHIONERS, FELLOW-VESTRYMEN, AND FRIENDS,—In taking leave of you to-night I feel that I am called upon to say a few words in reference to the past and to the future. For forty-five years the government of the parish has been in the hands of the select Vestry, whose functions close to-day. Close upon fourteen of these forty-five years, *i.e.* for nearly one-third of the whole period, I have had the honour of presiding over your meetings, first as official chairman, and afterwards—since

December 1894—as president by your choice and goodwill. In reviewing these fourteen years, let me say that I have been brought into contact with many excellent and capable administrators of public affairs, whose names and work will, I trust, long be gratefully remembered among us. I have seen many improvements carried out, notably the multiplication of open spaces, the supply of electric lighting, and the establishment of public baths and washhouses. The public health of the district has markedly improved, as shown by the interesting statistics furnished by our excellent officer of health. The peace and social order that have prevailed in the district have been a matter of thankfulness, and the general prosperity of the people, crowded as we are in a comparatively small area, was, I suppose, never greater than at present. This is not the time or place to speak of our advance in regard to educational, moral, or religious matters, though I might have something to say upon them did the occasion allow.

“In looking back to the beginning of my work here, I call to mind the promise that I made when I first took this chair, that ‘I would know no party, no politics, no sect, no creed,’ and this I have tried to carry out. My aim has been very simple, viz. to recognize the good that is in every one who sets himself to administer the public affairs of a great parish like our own; to smooth away difficulties, not to accentuate them; to efface myself; to promote peace and goodwill among those who are striving for the common welfare; never to speak unless obliged; to protect the minority; to hold



Elliott & Fry.

WILLIAM HAGGER BARLOW.

(Photograph taken at the Vicarage, Islington, 1901.)

the scales evenly between man and man ; and to get the business through in as quiet, punctual, and orderly a manner as possible.

“Charges have sometimes been brought against the work of the London Vestries, as if it were to be accounted of little worth. I cannot take this view. In honesty I am bound to say that real, good, lasting service has been done for the advantage of all by the representative assembly which ceases to exist to-day. Differences of opinion of course there have been, and there always will be in large bodies of independent Englishmen. But these differences have led, so far as I know, to no serious result ; our business has always been well in hand, with few if any arrears ; and I have observed that many who have been heartily opposed to each other on matters of policy, have yet been personally the best of friends.

“Six years ago the franchise for the election of vestrymen was considerably enlarged, and representatives of various ranks and orders of men met on common ground to work for the common good. And I feel bound to say of those who at that time came in as new members to serve their fellow-men, that they have not been less diligent or less desirous to be faithful to their trust than those who preceded them in public service up to 1895. But the Vestries now pass away and the Borough Councils take their place. It is the result of all good work that it calls for better. Every high ideal leads to some higher one. It is not, I maintain, the bad work of the Vestries that has led up to the system of Borough Councils, but the good work. And the better the

work of the boroughs shall be, the more will men of public spirit, with real regard for the welfare of others, aim at something higher beyond them. In public life we must always be 'climbing up the climbing wave.' It may be, and I think probably is, the case that a conference held in this hall about a year ago of representatives from a large number of the Metropolitan Vestries, when various points connected with the future of the scheme for the new boroughs were fully discussed, had considerable influence in forwarding the Government Bill. Whether that be so or not, Islington has always held foremost rank among the Metropolitan Vestries, and she must hold first rank among the boroughs. The City of London and the new City of Westminster stand at the head of our self-governed sections of the community. But we are a borough, and in public spirit, in devotion to duty, in dignity of behaviour, in support of all that is right and beneficial for the interests of our fellow-men, we must take rank second to none.

"I cannot close without acknowledging the high character of our official staff, and excellent service done by one and all for the general good. From the highest to the lowest, from Mr. Dewey, your deservedly and highly respected vestry clerk, to the humblest of your employees, I have never seen anything but the most complete devotion to duty. The officials have been at peace among themselves; they have worked for a common object, and the results have been happy in the extreme.

"I now say farewell. An important chapter in my life closes. I have seen many changes, passed

through not a few anxieties, learned many lessons, made many personal friendships, and incurred, I hope, no personal animosities. No man can expect to please at all times every member of a body of a hundred and twenty men. But at least he can try to do what is right, and this has been my single endeavour. May I, as a minister of religion, close with a single word from the Bible? I have tried to be among you as 'He that serveth.'"

Those who knew Dr. Barlow in connection with the local government of Islington will endorse his words. He had indeed been among us as "He that serveth"; nor did his service cease when Islington was made a borough, for he esteemed it a privilege to accept and hold until his translation to Peterborough, the office of mayor's chaplain. In this capacity he constantly preached what he ever practised—duty; and the prominent thought among the members of the Islington Borough Council who, headed by their mayor, attended his interment within the precincts of Peterborough Cathedral, was, that Islington was greatly the better because of this man's service.

VIII

CHURCH MISSIONARY WORK.

BY DR. EUGENE STOCK.

DR. BARLOW's official connection with the Church Missionary Society began with his Secretaryship of the important Bristol Association, during his Incumbency of St. Bartholomew's in that city. For a year or two, 1872-73, he was also Honorary District Secretary, representing the parent committee. In 1871 he read a paper at a Conference at Bristol in opposition to a scheme for establishing Diocesan Boards of Missions. The scheme was propounded by those who were no friends of the C.M.S., and it was feared that the Society's distinctive organization would be interfered with. In 1875 the Principalship of the Church Missionary College became vacant through the resignation of the Rev. A. H. Frost, and the eyes of the committee turned at once to one who seemed to embody in himself the Society's well-understood principles, theological, ecclesiastical, and missionary. Mr. Barlow had then left Bristol a year or two, and was Rector of St. Ebbe's, Oxford. While there he was admitted to the Oxford M.A. degree *ad eundum*, and as a Cambridge man with a recognized membership also of the sister university, he

was regarded as exceptionally qualified for the Principalship. Of his important work in the college another chapter tells, but it belongs to the story of his general connection with the Society that it was he who persuaded the committee to call it a college at all. It had always been the "Islington Institution," this being regarded as a more modest name, and more appropriate to the home-like character which the committee intended for it. Curiously enough, the adjoining street, which was laid out after the building was erected, had been named College Street. As Mr. Childe, a former Principal, said, "The natives"—*i.e.* the people of Islington—"would have it that it *was* a college." The outward and visible sign of the change effected by Mr. Barlow was the adoption of caps and gowns for the men. The Principal of the college was of course a member of the C.M.S. Committee, and a particular seat at the table was allotted to him. The committee room at that time was what is now known as the smaller committee room, the present large room being part of the addition of 1884-85. The table stood lengthways down the room, and the chairman sat at the east end of it, having two rows of benches behind him under the east windows. The secretaries sat on his right; the corner seat next to him on his left became Bishop Perry's, and the next seat on that side was Mr. Barlow's, Mr. Auriol being on his left.

Mr. Barlow's knowledge of the mission field and the missionaries, as well as his excellent judgment in difficult questions, quickly gave him influence in the deliberations, and he became an indispensable

member of sub-committees, which at that time began to be numerous and frequent in their meetings, owing to the rapid expansion of the Society under the leadership of Henry Wright. Of the special sub-committees, the most important was that on the controversy between the Society and the Bishop of Colombo, which carried on its work, often difficult and trying, for four years. Mr. Barlow, together with Mr. Wright and Bishop Perry and Canon Hoare, had to combine the indication of the Society's principles and methods with resistance, on the other hand, to friends who desired to carry on a more aggressive war against the bishop than was thought, by the more moderate section, to be consistent with loyal churchmanship.

In 1880 Mr. Wright was drowned in Coniston Lake, and no one felt the loss of his bright and beautiful influence at Salisbury Square more than did Mr. Barlow. It was a period, too, of financial difficulty, and drastic economies in the missions had been determined on. Many of these, however, were averted by friends raising special funds, and in these efforts Mr. Barlow took a leading part. He always had a singular capacity for inspiring large contributions to Christian enterprises from those who had the means, and who were willing to give, on a considerable scale, when invited by a man they trusted. When three or four years later, during Mr. Wigram's secretaryship, the renewed and still more rapid development of the Society's work demanded larger premises at headquarters, Mr. Barlow joined Mr. Bickersteth of Hampstead

in starting a scheme for raising the needed funds, which proved highly successful, £18,000 being contributed, enough not only to pay for the new wing, but to reduce an old mortgage materially. And many years after that, when he was Dean of Peterborough, he headed an effort to save the Society from a heavy deficit, which produced nearly £30,000.

Reverting to 1880, it is worth remembering that Mr. Barlow was one of three clergymen who were definitely thought of by the committee to succeed Mr. Wright as Hon. Clerical Secretary. Any one of the three would have been an admirable choice; and the eventual selection of Mr. Wigram, who was Wright's brother-in-law, was due to the fact that, being a man of considerable private means, he could quite easily continue the succession of men in the chief secretarial chair without the usual stipend.

The committee were reluctant to break the succession, and they doubted whether either of the other two could rightly be asked to preserve the tradition. It is needless to say that Wigram became in many ways almost a model secretary, and no one valued him more than Mr. Barlow did. After Mr. Barlow left the college in 1882, he became less able to give much time to committee work. Particularly when he returned from Clapham to Islington in 1887, to be vicar and rural dean of that immense parish, with its more than forty churches, he found it impossible to follow the details of C.M.S. administration. But when important questions were on, his counsels were always

at the disposal of the secretaries, and always valued. And the position gave him a fresh opportunity of helping the missionary cause by including it among the subjects for the Islington Clerical Meeting, the great annual gathering of evangelical clergy which he did so much to strengthen and extend. Twice, in the fourteen years he had the chief control of it, he gave the evangelization of the world a place in the programme; and the papers and addresses by the Revs. E. Lombe and E. A. Stuart in 1891, and of Bishop G. T. Moule and the Revs. A. J. Robinson and F. S. Webster, in 1895, justified his choice of them to advocate the great enterprise. In 1896 Dr. Barlow was invited by the C.M.S. Committee to preach the annual sermon at St. Bride's—the "blue ribbon of the evangelical party" it had been called, both by Magee and Thorold. He took as his subject the Epistle to the Church at Philadelphia, and showed how its inspiring words applied not only to that individual Church, but also to the whole Church, both in the early and later Christian ages, and not least to the C.M.S., to prove which he illustrated each sentence of the Epistle from the actual history of the Society. Many other services to the Society, and to the whole missionary enterprise, rendered by Dr. Barlow might be dwelt upon. But some of the most important cannot be specified, for they were just private counsels given to successive chief secretaries. Then, Wright, Wigram, Fox, all knew "the Godly wisdom" with which he had been endowed, all alike sought it for help, all alike found it pointing out the right path. He

was usually credited with somewhat excessive caution, but he could be bold when occasion required. A timid man would never have stepped forward as he did to raise the special funds before referred to. A nervous conservative could not have planned or carried out the changes at the College. A hesitating or doubting mind would have prevented his signing the memorable "Kewick Letter" of 1890, in which he and other staunch and experienced C.M.S. men called on the committee to go forward, and to adopt new plans, which, as a matter of history, had no little to do with the surprising progress of the Society in the next ten or twelve years. Mr. Barlow could use in turn the bridle and the spur, and both are needed.

IX

EDUCATIONAL WORK.

(a) ST. JOHN'S HALL, Highbury.

BY THE DEAN OF CANTERBURY.

AMONG the many institutions to which Dr. Barlow's services were devoted, St. John's Hall, Highbury, held a prominent place. It was founded nearly fifty years ago by the late Dr. Peache, with a munificent endowment, for the training in evangelical principles of candidates for the ministry who from age or pecuniary considerations were unable to go through the usual University course. In those days the expense of such a course was much heavier than at present; the only Universities practically available for the purpose were Oxford, Cambridge, and Dublin, for Durham, which has since done much to facilitate the university education of candidates for Holy Orders, had not developed its schemes for the purpose. Dr. Peache's foundation, therefore, met a flagrant need in the theological education of the day, and it has furnished a supply of most valuable recruits to the ministry, of whom more than one have become bishops, and others are in the front rank of active evangelical clergymen in the present day.

The late Dr. Boulton, an evangelical scholar of

singular wisdom and learning, was its first Principal, and it was opened in modest quarters in St. John's Hall, St. John's Wood. Dr. Boulton gave all the instruction himself from October 1863 to Christmas 1864, when he was joined by a scholar who rendered immense services to the institution, and succeeded him as Principal, Dr. C. H. Waller, who died in the spring of this year, having given place to the present Principal, Dr. Greenup, about ten years ago.

The number of students when Dr. Waller joined Dr. Boulton was only nine; but the college grew steadily from that date, and was at length incorporated under the title of St. John's Hall, or the London College of Divinity, and on the reorganization of the University of London it was constituted one of the schools of divinity in the University, together with King's College and some Nonconformist colleges. The main object was to give a spiritual and evangelical training to its students, and the selection of men to be admitted to its privileges became from the first a matter of primary importance in its administration. Dr. Barlow's connection with it, and especially in relation to the selection of students, was in great measure dependent on its association with the Church Missionary College at Islington. St. John's Hall was removed in 1866 to an excellent site at Highbury, where Dr. Peache purchased a large building with several acres of open grounds. This building at Highbury was only about a mile from the Church Missionary College, and Dr. Boulton was from the first in close communication with the Rev. T. Green, Principal

of the latter college. When, on Dr. Waller joining him, he described to him the college curriculum, he said: "I went to Green at the Church Missionary College, and talked it over with him, and between us we knocked together something that we thought would do"—"*verba ipsissima*," said Dr. Waller in telling the story to the present writer. That was the actual basis of the three years' course which was followed at St. John's Hall, until, by the establishment of the Central Entrance Examination by the Bishops a few years ago, it was practically, and not without much disadvantage, reduced to a two years' course. The Rev. J. C. Heisch was Vice-Principal of the Church Missionary College, and the Principals and the Vice-Principals of the two institutions were in close association with one another, and Dr. Waller understood that the principles of the admission of students were discussed between Dr. Boulton and Mr. Green. The first candidates at Highbury were interviewed by the Principal, and also by certain members of the Council of St. John's. But as early as 1866 some difficulty arose between Dr. Boulton and the Council on this subject. The number of candidates for admission was increasing, and some members of the Council to whom Dr. Boulton recommended candidates for admission thought they should be rejected. But Dr. Boulton maintained his opinion, and the Council deferred to his judgment, as was reasonable on so practical a question. Various considerations, of spiritual, educational, and social qualifications, were taken into account, and it was inevitable that differences of judgment on such points should arise between



ST. JOHN'S HALL, GATEWAY.

men of varying experience and opinion. Dr. Boulton never thought that either a purely intellectual or a purely social standard was the right one. He was a wise judge of character, and he made his knowledge of the students' characters at the outset the basis of his training, taking his Vice-Principal, Dr. Waller, into full confidence with him on the subject. But it soon became evident that it was not every one, even if a member of council, who was qualified to exercise this difficult task of the selection of candidates, and before long it was recognized to be desirable that some one person, in association with the Principal, should be appointed examiner of candidates for admission. The first person appointed for this purpose outside the Council seems to have been the Rev. Reginald Gunnery, who had a vicarage on Hornsey Rise. A regular paper of printed questions, to which the examiner wrote the questions after his interview with the candidate, in addition to a paper of questions given to the candidate himself, and answered by him in writing, was submitted to the Principal and Council for their final decision on the candidate's qualifications for admission.

Dr. Waller said that from the very beginning of his tutorship these papers were shown to him at the commencement of each term, so that from the very first he always knew what material he had to work upon. At length Dr. Gunnery removed from Hornsey, and at that time Dr. Barlow had become Principal of the Church Missionary College, and the office of examiner of candidates was transferred to him. It was extremely welcome to Dr. Boulton

to have a man like Dr. Barlow close at hand at Islington, to whom he could refer candidates for admission. As Principal of the Church Missionary College Dr. Barlow was discharging a similar duty constantly for his own college. He knew well, by daily experience, the sort of qualifications, spiritual and otherwise, which were desirable in candidates, and the authorities of St. John's could at once appreciate and trust his advice. He retained his office, both on his removal to St. James', Clapham, and on his becoming Vicar of Islington. He was a strict and penetrating examiner, and laid very great stress on the spiritual qualifications of a candidate, and the conscientiousness with which he discharged his duties was in no branch of his work more conspicuous than in this. If candidates sometimes thought him severe, it may have been partly because they did not yet appreciate, as he did, the gravity of his duty in recommending their admission to training for Holy Orders.

One of the most distinguished sons of St. John's Hall, the Rev. J. E. Watts Ditchfield, has supplied the following account of his own experience of Dr. Barlow's work and influence in this office. He says: "I have a vivid recollection of my interview with Dr. Barlow when seeking admission to St. John's. The appointment was at the Vicarage, Islington, and although he was very busy, having just returned from a committee, and having to leave for a service immediately afterwards, the interview was such as to leave a lasting impression on my mind. The conversation was centred on the essentials of our Faith, and more especially on the

Call to the Ministry. The emphasis which he laid on the atoning work of Christ, and the necessity for preaching the doctrines of grace, were of the greatest possible help to me on the very threshold of my preparation for the ministry. He urged the supreme importance of putting first and foremost during the college life, the maintenance and increase of the spiritual life. After talking himself far more than leaving me to talk, he kneeled and asked for God to bless me and make me a blessing. I left him with feelings of respect, which in later days developed as I knew more of him, and when on certain occasions I felt compelled to adopt a different policy than that which he favoured, my mind would often go back to that room in Islington and what it meant to me. As to his kindness of heart there can be no doubt. Often accosted by men seeking preferment, he had at times to put on an exterior which was really foreign to his nature, and which occasionally gave rise in certain minds to an altogether wrong impression. During my first Curacy at St. Peter's, Upper Holloway, my health completely gave way, and I had to leave England for five months. What this meant to me at the time few can realize, for not only had I to leave my men's work, just then taking deep root, but my wife in feeble health, and a young child. But on reaching Egypt, I received a letter from my wife telling me of a visit paid to her by Dr. Barlow, in which he had not only cheered her by his words of sympathy, but of the prayer in which he had commended her and the child to God. This visit involved a journey in his busy life of over five miles.

That this was not a solitary case is apparent, for I have heard more than once of a five or ten pound note being sent with a few kindly words to the man who was passing through deep waters. The evangelical school of thought owes to Dr. Barlow a deep debt of gratitude for a life devoted to its cause, but in no department did Dr. Barlow render greater service than in his work for maintaining and increasing its educational equipment. His zeal on behalf of training colleges for teachers, and secondary schools was great, but of all the educational work into which he threw himself so vigorously, none was dearer to his heart than that of St. John's. His intimacy with Dr. Peache gave him personal knowledge of the real aims of the founder, and in carrying them out he gladly contributed his ripe experience and wise judgment.

"The name of Dr. Barlow will always be linked in the minds of old Johnians with those of Dr. Peache and Dr. Boulton, and it is upon the excellent foundation laid by this trio of pioneers that those of us coming after will have to build."

In 1901, the year of his appointment to the Deanery, Peterborough, Dr. Barlow was elected by the Council to be President of St. John's Hall, and he retained that office until his death. He discharged its duties with the utmost care and devotion, sparing neither time nor labour. He was the most exact and thorough of chairmen, and was as particular in points of form as of substance. He would spend weary hours in town in order to have personal interviews with students or teachers, and his personal influence was strongly felt in his visits to the

College. It owes, in short, to his work for it and in it a large part of its usefulness and success at the present moment, and his memory will be always honoured within its walls. It is pleasant to add that, by the subscriptions of his friends, an Exhibition has been founded in St. John's Hall, Durham, an institution recently founded in connection with that of Highbury, which will be held there by a student from St. John's, Highbury, so that his name will be annually commemorated in both institutions.

(b) WESTFIELD COLLEGE.
(UNIVERSITY OF LONDON.)

By Miss MAYNARD.

AMONG his numerous and varied spheres of labour, Dr. Barlow felt a great and persistent interest in the foundation and maintenance of Westfield College, one of the constituent colleges of the University of London. This portion of his work is less generally known than those which have to do with Church patronage, and it is of this that I have been asked to give a brief account. It seems to me that the best way to do this is to narrate the story of the inception of the college in itself, and then show how strongly his sympathy was attracted to it, with the result that for twenty-six years he scarcely missed a single monthly meeting of the governing body. In the extraordinarily busy life he led, amid the multitudinous responsibilities that called for his attention and the weight of his judgment, it was no light thing that month after month he gave up a whole afternoon

to guiding the deliberations of those who governed this college.

With the actual inception of the idea to which the college owed its existence he had nothing to do, though he was invited by the foundress, Miss Dudin Brown, to join the first informal meeting for deliberation, held in the Buckingham Palace Hotel early in 1882, and from that day forward he was a constant attender. We know that many a man has not sufficient generosity to identify himself with a laborious undertaking of which he is not the originator; but Dr. Barlow threw himself above such considerations, and exhibited that rare union of unselfishness and courage which can adopt an infant cause not wholly popular, and ungrudgingly devote time and energy to its service. Many will work for an idea which they themselves have originated, even though the cause may be of the nature of a forlorn hope, and again many will gladly join in when once the idea has begun to prove itself a visible success; but there is a gap between these two positions, which only a few have the magnanimity to fill, a time of hard work within the circle of activity and of misconceptions thronging without. It is a well-known fact that the greater the scheme to be realized, the longer and more severe is this ordeal. The current of popular opinion, which at first flows strongly in one direction, slackens, stops, and then silently begins to creep in the opposite direction. It was this long and difficult period that Dr. Barlow helped to tide over. The beginning of 1882 found him Principal of the C.M.S. Training College at Islington; he was then successively

appointed to be Vicar of St. James', Clapham Park, Vicar of Islington, and Dean of Peterborough, but no changes influenced his faithful adherence to the cause he had undertaken, and for twelve years he served on the council as a member, and for fourteen years further as its chairman. Even the briefest outline of the narrative in question makes it necessary for us to follow a double thread of interest.

We will begin with the inception farthest back in order of time, and this relates to the autumn of 1872, when I entered as a student at Girton College, Cambridge. Girton was founded in 1869, and as at first it had no buildings of its own, the students were lodged in a pleasant hired house at Hitchin, which was the home of the college for the first four years of its existence. The first portion of the present noble building was already being erected when I entered the college, and the small community was transferred to it in October 1873. Newnham College is just about the same age, though the permanent buildings were not erected till a few years later. There was much said in those days about "the higher education of women," a phrase that has now practically fallen into disuse, so thoroughly has the right to such education established itself in our land. But there was a time when these words formed a subject of hot dispute, and when, moreover, much of the most religious feeling of the time was on the side of distrust and suspicion as to the issue of such a sudden intellectual enfranchisement of the young womanhood of our country. It is impossible in so short a space to give even a hasty sketch of the history of this

great movement. The right time had come to give a wider intellectual scope to those women who desired it, and in Arts, Science, and Medicine doors were being opened on all sides by the perseverance of a few leaders, such as Miss Emily Davis and Mrs. Garrett Anderson. There were many who pressed through. This revolution in education was quietly carried out for the most part, and life for many a girl was filled with a hundred new interests as the "higher" reacted on the "lower" education, and girls' schools of a better type sprang up all over our country. When a transition is effected, it is difficult to grasp the benefits of the new system, and not lose some of the advantages of the old. From the days of Lady Jane Grey onwards learning among women had been so merely sporadic, so isolated from the usual round of duties, as to have had no influence beyond the private circle. But when the time had come for a general stirring of desire after knowledge, more serious issues were involved, and these, in part at least, seemed to be concerned with religion. In the history of religious ideas, the time of which we speak was a trying one. Criticism, whether coming from the side of literary studies, or from science, or from philosophy, had for several years previously been the exclusive property of the learned in the Universities, but in 1870 was becoming the property of the reading and thinking public. The doctrine of evolution had been a centre of warfare and recrimination for some ten years past, and now other less obvious and equally potent forces added their strength to the many hostilities

that seemed to be directed against the fortress of the Christian faith.

It was indeed a difficult period, and we must not too hastily censure the young minds who, under the stress and strain of the inrush of new ideas, fell into confusion, and some of them from confusion into negation. There were many theories afloat which then attracted attention, though they have since proved untenable, and even the assured results of modern criticism, when heard for the first time from hostile lips, may work as destructive solvents in the mind. Women have in the past leaned rather toward the religion of authority than toward that of reason, and the disintegrating power of the new ideas that were offered can hardly be over-estimated; perhaps we may say that the whole character of the woman seems to suffer more from the loss of faith than does that of the man. Now that thought is better trained to deal with these difficult matters, we are accustomed to admit that the expanding mind must of necessity go through its period of perplexity and conflict, and that this is no more to be deplored in the case of the woman than in that of the man, and that both alike may need a sharp drilling if they are "to continue Christ's faithful soldiers and servants unto their lives' end." We realize this fact now that we have helps innumerable, now that asperities are softened, harsh terms reworded, and many hands stretched out to help. It was not so in 1872, and to those who desired to tread "where the saints have trod," the heavenward path seemed to be lost in the confusion. To

one student of that small group came the sudden thought that the best thing life could give would be the foundation of a Women's College, where the intellectual aim should be as high and the social life as free as in those already in existence, and yet where the presuppositions of the whole should be thoroughly Christian, and young lives as definitely trained for the service of God as they were for the higher branches of education. The two strongest forces in the world for the moulding of character are Christianity and Education, and that they should be in antagonism, or even seem to be so, was a loss untold; they must once again be united, not in a somewhat crude fashion of the ancient college foundations of our great Universities, but by the voluntary choice of those concerned.

It was a "high emprise," and for no less than ten years it was cherished as an almost forlorn hope, before it met with any immediate chance of fulfilment. The college was intended to be an offshoot from the Evangelical Church of England, and that intention seemed in those days to drag down the ideal rather than lift it up, for the term "Evangelical" was passing under a cloud. There was a decade, and possibly more than one or even two decades, when the word conveyed a misrepresentation of the truth. It was associated with the bitter and censorious spirit of some of the religious papers, in the pages of which defence of "the faith once delivered to the saints" was translated into vituperation of those who differed, or it was associated with laying intolerable burdens on the tender conscience, and depressing the joyous energies

of the young spirit, a process which may be seen at work in such a book as "The Fairchild Family"; or it represented an obstinate and unreasoning opposition to every increase of knowledge given by science, if in the slightest degree it infringed on the domains of theology. These and many other difficulties were grievously oppressive to the freer spirits of the age, and the honoured name of a century ago fell into something of disrepute. But even the darkest blots were but the defects of good qualities, and now that we are freeing ourselves from, at any rate, the more obvious of them, the central beliefs are once more taking the place they deserve. The intense individuality of religion, the burden of responsibility from which no church and no system can relieve us, the "keen and solemn sense of sin," the assurance of pardon through the cross, the stringent demands of duty towards our fellows, the necessity of keeping aloof from the main recognized pleasures of the world—in all these convictions we recognize a strain of the old Puritanism that made England what she is. And yet the total impression given is very different, for the happier elements of faith and duty take their right place. Religion is relieved from its prevailing aspect of slowness and exclusiveness, and irradiated with a supreme and generous happiness that comes from the recognition of forgiveness, and of the power of the Holy Spirit in the work of regeneration. That a general cast of severity should remain from such parentage is inevitable, but severity in self-rule is generally the test of solidity. *Res severa est verum gaudium.*

This seed, however, is planted in a new climate, and the fruit borne is by many scarcely recognizable. The loyalty to existing forms of government, the tenderness to bodily suffering, the taking up of causes not our own, the heartfelt enthusiasm of the missions to the heathen, the sunny outlook of hope and help for the woes of all the world, whether spiritual or physical, the steady basis of a well-ordered church government, combined with varied and informal methods of presenting the Gospel to the heart and will of the individual who chooses to remain outside, the recognition of Evangelical Nonconformity, and the willing and glad co-operation with it in all good works, these are fruits not borne so freely by the old stock, and we cherish a firm conviction that they show a nearer approximation to the great gospel of Love.

The central principles here enumerated were darkened for a while by our blindness and perversity, but they are now rising again, as they must ever rise while the Church of Christ endures. It was on the evangelical faith in the sense here given, that Westfield College was founded, and its aim from first to last has never wavered. But to return to the external history of the college. The ideal had been formed, but fulfilment seemed far away; and yet a kindred thought was working in other minds, and in good time the two sides of the work were to meet. Major Malan, whose name is still held as a blessed memory by many, paid two visits to the United States, and was there so impressed by the noble missionary work done by some of the Women's Colleges, such as Mount Holyoake and

Wellington Colleges, that he came back fired with a desire to establish at least one such centre of good in England. The second time he returned was in 1879, and in the spring of 1880 he held two or three drawing-room meetings on the subject in his own house, thus gaining the ear of Miss Cavendish and, a little later, of Miss Dudin Brown. His premature death in May 1881 was a blow to the cause for which he laboured, but the influence of his words remained with those who had listened to his earnest appeals. Miss Dudin Brown, whose good works are known in the Church, conceived the idea of founding such a college as was described to her, and on the 11th February 1882 she called together a few friends to help her to consider the matter. The meeting consisted of Dr. Boulton, Principal of St. John's Hall, Highbury; Canon Fleming, of St. Michael's, Chester Square; Colonel Petrie, Dr. Barlow, and myself. However successful they may be on the other side of the Atlantic, it is well known that American institutions do not bear transplanting just as they stand. Our social climate does not agree with them. Not one of the informal committee gathered by the foundress of Westfield College knew anything of the position of the education of girls or of women either, or of the many difficulties from which it was but just emerging, and the first suggestions made were so unsuitable to England, so immediately borrowed from other social conditions, that the two sides of the desired realization of the ideal seemed at first unlikely to arrive at a meeting-place, and the dream of all but ten years likely to remain a dream for ten years more. But

on the central hope and aim all were agreed, and the proposals became gradually harmonized with the general state of society in the midst of which the new foundation was to be placed. The position was at first a lonely one.

The religious foundation of the college, expressed in the trust deed, carefully provided that the teaching of the doctrines of the New Testament was to be no accident of the moment, but an essential part of its existence, alienated the main body of the valiant and trusted leaders of the new educational movement, who named such a foundation "mediæval," and expressed surprise that late in the nineteenth century any portion of cultivated society could be found to give expression to so cramping and unreasonable an idea. To such, "higher education" was the noblest of aims to be striven for with the whole might, while religion was a matter of personal taste and desire, to be admired it might be, but as totally unconnected with the general ideal as the presence or absence of a taste for music. On the other hand, the great institutions of the Evangelical body in the Church of England, such as the C.M.S., the Mildmay group of good works, and similar sources of constant unobtrusive streams of life-giving beneficence, rather looked askance at this excursion into other fields than those of spiritual and physical help, and mistrusted the addition of intellectual training to their already wide territory. Lord Shaftesbury, for instance, was never really won over to the cause, though Miss Dudin Brown did her best to lay the merits of the case before him. It was in truth a lonely time. The new path

had to be cleared through a strip of jungle, there was no help to right or to left, and the evident rightness of the cause was our sole and unfailing support. This stage is over. There are helpers and admirers on every side. The strip of jungle was but narrow, and now it is passed, and we have emerged on the open plain beyond. Life is made easy for the college, and our danger comes rather from forgetting that our position is peculiar than from remembering it too sharply. The main bulk of this welcome change is due to the general public feeling of the age, which does not, as it did thirty years ago, separate the intellect from the rest of the total character, but aims more definitely at the elevation of the whole personality; but, to my mind, if we try to single out one of the elements of this great reform, we have it in the influence of the world-wide organization of the Student Christian movement, which is in favour with all the Churches, chiefly on account of the help and high value that it has given in the mission field. This remarkable organization has brought about the reversal of almost every hostile verdict, and it has earned the gratitude of almost the whole Church of Christ.

But a fraction of the debt is due to the makers of Westfield College, who laboured along precisely the same path, in silence and solitude, a good ten years before the student movement had any recognized existence in our land. And during these years of loneliness Dr. Barlow stood with never-failing kindness by the college, linking its name to the many and great interests with which his own was associated. Many a leading man is "educated"

by the cause he has undertaken to help, and I do not say that he was in perfect sympathy from the first with all the issues involved. His own training had led him in other directions, and, amid much of heartening encouragement and never-slackening labour, he yet now and then stood still in hesitation as to whither he might be led. Two subjects I remember well as costing him considerable anxiety, and it was surely entirely to his credit that he held firmly to faith in the college as a whole, when he felt (at any rate at the outset) the ever-present difficulty of both. The first was the relation of the college to Nonconformity. Accustomed as he was to dealing with institutions that were founded only for members of the Church of England, he seemed to feel the presence of the representatives of other bodies as something of an intrusion. It was not that for an instant he overvalued the influence of any special form of Church government on the interior life of the soul, but he loved his own Church devotedly, and it seemed to him scarcely fair that an infinity of trouble should be taken by one side, and that the other side should reap the advantage. On the day the college opened, October 2, 1882, five students gathered round the table for the first meal, and of these the two Nonconformists were the holders of the two scholarships offered, and the three Churchwomen had to pay the full fees. This was typical of much that came after. Money was very scarce, and with great difficulty year by year suitable scholarships were provided for competition, and I have known him look over the "entrance forms" of the prospective students and sigh heavily,

though resignedly, over the particulars therein contained. Again, as to the appointment of the resident lecturers, the clause of instruction was worded that "other things being equal" I was to select members of the Church of England. But other things were very unequal, and while the first member of the staff was a Churchwoman (Miss Katherine Tristram, now of the C.M.S., Osaka, Japan), the second was a Methodist, and the third belonged to the Society of Friends. On these proposed appointments he looked with incredulous eyes, and greeted them with a solemn Lord Burleigh-like shake of the head, but nevertheless, when he had examined the case, he acquiesced in the appointment, and seemed never again to think of the matter, not only treating the individuals concerned with uniform courtesy, but apparently recognizing the good of the principle affirmed. It is often where the surface differs that the inner unity of the spiritual life is the more clearly discerned, and the noblest position our National Church can assume is surely that of complete generosity. Learning and power are hers, and, in the providence of God, the supreme place is hers, and she can well afford to act in a large spirit, not only of tolerance, but of appreciation, toward the many other Christian bodies that grow beside her on our native soil. Their presence is a distinctive and unique good, for no other country possesses them in a like degree, and it is their influence combined with that of the National Church that tends to give England her religious character. The second point of difficulty in his mind was that the teaching of Scripture within the walls of the college, tended

occasionally (in his estimation) to be of too speculative a character. Such classes were only given to the elder students, where the spirit of inquiry was already awake and would not be satisfied.

The most fundamental truths may be suggested as doubtful in almost any article of our leading magazines, and there are two ways of meeting the case, one by exclusion, and one by recognition. Dr. Barlow preferred the former, but as time went on he began to see that the latter method was the only one that would quiet and satisfy a fair proportion of the younger minds of our day. In both these matters, which to start with he felt to be genuine difficulties, he first conceded the point, and then believed in the good of the results, and it is greatly to his credit that, through all, he stood staunchly by the college he had chosen. It was at Easter 1891, that the college was transferred from the hired houses (near the Finchley Road Station), where it had for nearly nine years been accommodated, to its present beautiful building not far from Hampstead Heath. The outlook was on fields and trees only, excepting a few old houses dating from the eighteenth century, but the land on all sides was being cut up and offered on building leases, and it had been decided that a new church was needed for the district. The question was, Where should it be placed, and who would take up the burden of it?

The foundress of the college itself was Miss Dudin Brown, but her distant cousin, Mrs. Alexander Brown, had also made a generous gift by the purchase of a square of land on one side of the building, and



WESTFIELD COLLEGE, HAMPSTEAD.

a long narrow strip on the other, thus rounding off the estate to a convenient shape between the road on the one hand, and the open space of green lawn that covers the Middlesex Water Works, on the other. These purchases had just been completed, and Dr. Barlow and Mrs. Alexander Brown were standing together looking at them with satisfaction; the old manor house, called in old days Kidderpore Hall, had a fine and lofty drawing-room, which was allotted to the students as their "common room," and it was in the wide bow-window that the two stood together looking down the slight slope of the rose garden to the trees and waste land beyond. "The college may be considered complete," said Dr. Barlow, "as far as a building and grounds can make it complete. Now we want a good Evangelical church near by, and I do not see why it should not be placed just on the other side of those palings of ours." "Let us inquire at once before the land is taken," said Mrs. Alexander Brown. They did so, and without delay she laid down £1,800 to buy sufficient land for the erection of the church and vicarage. This was a noble beginning, and other gifts followed towards defraying the cost, but it was once again Miss Dudin Brown, who, following Dr. Barlow's wise advice from month to month, incurred the expense of building the beautiful church of St. Luke, and of the heavy item of its endowment. The steady generosity of this lady throughout her long life has been almost unexampled, and she worked gladly and gratefully under the guidance of Dr. Barlow, thus wisely avoiding the mistakes often made by the rich and beneficent.

But I have strayed from my own department into the wider one of Church patronage, where, for knowledge of the existing state of things, and for wisdom in unobtrusively directing them for good, our chairman stood unrivalled. The threads held in his hand were innumerable, and to me it seemed as if he knew something (and that something was accurate, even if the knowledge was not complete), about every one of the 20,000 beneficed clergy of the Church of England. Multitudes sought his advice as that of a real expert is sought, and the wonder is that amid these thronging interests he found time and leisure of mind to throw himself so heartily into the affairs of our small college. It is comparatively of late years that the main body of the work of direction has been done by three committees—the Education, Finance, and Household Committees—and for fifteen or twenty years every detail of the government, and every least question on which I needed authoritative advice, passed through the Council itself. Long lists of lectures given in the various departments were read aloud, and the hours counted; the best disposal of the all too scanty college funds was considered, and the respective merit of investments weighed; even the extra servant-power as the body of students slowly increased must be sanctioned by the Council. Not a detail of household expenditure, or of the complex system of tuition required by the University of London, was spared him all those years, and his patience under the conflicting opinions of various members of the Council was well-nigh inexhaustible. He never wearied of attending to details, content

to do the more external work, so long as he could see the college gradually fulfilling the hopes and aims with which it had been founded. Westfield College may perhaps have a long life, but however long, it can never be allowed to forget Dr. Barlow.

(c) RIDLEY AND WYCLIFFE HALLS.

(1) HISTORICAL SKETCH.

BY MISS MARGARET BARLOW.

During his work at Oxford among undergraduates, Mr. Barlow had been much struck with the lack of definite training for undergraduates of the Evangelical school who were intending to take Holy Orders. In 1876, largely at his instigation, a first meeting of friends was summoned to consider the question of establishing theological halls at Oxford and Cambridge for training ordination candidates. This meeting was held in a room of the C.M.S. house in the early spring of the year. The names of those most closely associated with the movement at its beginning besides Mr. Barlow were, Mr. J. Deacon, Mr. Sydney Gedge, Lord Kinnaid, and Mr. H. Smith Bosanquet, who became trustees for both Halls, while the names of those who showed themselves keenly interested in the movement are too numerous to mention. It was felt that the clergy had then less special training for the work they would be called upon to fulfil than almost any other body of men. The question was, How could this training be supplied? It was agreed that a good man should be planted

in Oxford and Cambridge, that he should be given the status of a teacher, and that a house should be provided in which he could gather young men round him—a house in which graduates might be resident, and undergraduates attend lectures. It was agreed that if the Halls were established at Oxford and Cambridge, a good deal of the necessary apparatus for a good theological training was at hand. There were theological lectures in each University the students could attend; there were libraries that could be consulted; theological prizes could be worked for and secured; and pastoral work might be undertaken in the poorer parishes of the town. Intending residents at the Halls were required to be graduates of Oxford or Cambridge, or of some other recognized University; and it was hoped that many men, who perhaps would not enter a Diocesan Theological College, might become students at the Halls. The theological teaching provided was to be simple and scriptural, special attention was to be paid to the spiritual side of the training for Holy Orders, and besides a definite theological course, instruction was to be given in reading, preaching, speaking, and visiting. A considerable sum of money was required to establish these Halls. Many friends gave bountifully of their time, thought, prayers, and wealth to the good work, and a committee was formed charged with the work of collecting funds for founding and establishing the buildings. Mr. Barlow was placed upon this committee. He spoke at drawing-room meetings in the houses of friends interested in the cause, in the various big towns of England, and, owing to

liberal donations and his untiring efforts, the money began to flow in.

In 1877 Wycliffe Hall was opened at Oxford, with the Rev. R. B. Girdlestone as its first head; Ridley Hall was opened at Cambridge in January 1881, under the Rev. H. C. G. Moule. The committee received from various sources, and for all purposes, about £53,000. The greater part of this was expended on buildings and maintenance, and the rest upon endowment. The movement began both in Oxford and Cambridge in a small way, but gradually its influence made itself felt in each University. In April of 1881 the Principal could report that forty students in all had attended lectures at Wycliffe; twenty of these were resident, and twenty were out-students.

In October 1883 the Principal wrote again, "I have about fourteen men working with me this term, with opportunities such as I have never had before of getting at others," while at Ridley the progress was no less marked. As the number of resident students increased the buildings were enlarged, and on this mission to obtain money Mr. Barlow pleaded for donations to special objects, such as the tower and library; and the library at Ridley Hall was given in memory of the Rev. E. H. Carr, one of the early founders of the movement, who had been removed by death. In 1889 Mr. Barlow became the Hon. Treasurer for a special effort to clear off £2,500 on the building and maintenance fund, a sum spent beyond what had been received. He issued an appeal, in which he showed that 300 University graduates had received, or were then actually receiving,

their theological training at the two Halls, and that thirty of these had given themselves to foreign mission work in connection with the Church Missionary Society. He soon collected £1,400, £300 of which was contributed by former students and their friends, while the remaining £1,100 was collected in a slightly longer time, and at length he was enabled to close the account.

The position of Wycliffe and Ridley Halls is now assured, and the custom of a year's residence at a theological college for candidates for Holy Orders almost universal. The large number of students who have been, or who now actually are in residence, shows how great was the need for these two theological colleges. Mr. Barlow remained a member of the Councils of Wycliffe and Ridley until the day of his death, and regularly attended the meetings of the Councils. He was intensely proud that in course of time Mr. Chavasse, Mr. Moule, and Mr. Drury were selected for English bishoprics. Mr. Chavasse resigned the Principalship of Wycliffe Hall to become Bishop of Liverpool on Bishop Ryle's death. Mr. Moule resigned the Principalship of Ridley Hall to become Norrisian Professor of Divinity in Cambridge. He then became Bishop of Durham on the death of Bishop Westcott. Mr. Drury became Bishop of Sodor and Man on Bishop Stratton's translation to Newcastle.

The work done at Ridley and Wycliffe for intending candidates for Holy Orders was supplemented by the work of the Oxford and Cambridge Pastorate among University men not intending to be ordained. The pastorate at each University

provides a clergyman to work on the same theological lines as Wycliffe and Ridley, among undergraduates. The pastors live among the men, and give themselves to definite spiritual work in the two Universities. Mr. Barlow was keenly interested in this work also, and was a member of the Pastorate Council both for Oxford and Cambridge.

(2) RIDLEY HALL.

BY THE BISHOP OF DURHAM, First Principal.

I am asked to record my recollections of my dear friend in connection with the foundation (say 1879 to 1881) and early days of Ridley Hall, Cambridge. It is disappointing to me to find that memories of Dr. Barlow closely and directly connected with Ridley in those long past years are rather meagre.

But this is not altogether unlikely. He was from the very first on the Council of the Hall, and he remained a leading member of it to the end. True to his character, with its incomparable fidelity to duty, he was a punctual attendant at Council meetings, and a thorough student of the interests of the Hall. Alike its financial position, and its spiritual and educational work, were matters with which he kept in constant touch, and in which not only his business capacity and power for administrative detail, but his quiet strength of sympathy was always felt, not least by me. But just because of his thoroughness of action in any work to which he gave his help, what he did for Ridley Hall was mainly done on a much wider field than that of the council room, and into that field I had almost no

opportunity for following him. I refer to his vitally important work of raising endowment, and otherwise strengthening the work financially. Long before the Hall was opened, and year by year afterwards, he rendered untold service in this way. His depths of conviction and purpose, his peculiar form of energy, never hasting but never resting, and the absolute confidence commanded far and wide by his singularly good judgment, always made him a powerful agent in this enterprise. But it was a field of activities into which I, busy with my duties as Principal, could not possibly follow him in detail. In the earliest days of my Ridley life, days full of cherished memories, I have a bright recollection of a drawing-room meeting for the Hall at St. James's Vicarage, Clapham, and of the proofs which the meeting gave, with its numbers and its cordiality, of the care and completeness with which both host and hostess (who can forget Mrs. Barlow's contagious kindness on such an occasion?) had prepared the meeting; but that recollection stands alone of its kind. I can only dimly realize how great and how effective were my dear friend's labours for the Hall on other similar occasions, and still more in personally interesting individuals in it, showing them, with all his strength of conviction and reason, the importance of its possible work. How shall I say what I would of the whole character which my contact with him, not at Ridley only but at Islington College, and in Islington Vicarage, revealed to me? He was himself so absolutely, so nobly, simple and self-reserved, that there was always a sort of pleasure of discovery in realizing more and yet



RIDLEY HALL, CAMBRIDGE.

more of his quiet greatness. There was always, one felt, a peculiar force, tranquil but weighty, behind and around that unostentatious personality. One was aware of a man who was emphatically the man of counsel, and the man of wise, deliberate judgment.

I remember Mr. Childe, the Rector of Holbrook, saying once to me that Dr. Barlow and Dr. Boulton were men whose judgment he, their senior by far, was prepared to follow almost blindfold. But all the while this man, so I always and increasingly was aware, was also the saint of God, walking close to his Master, and the loving, brotherly friend, able to enter into every case and problem put before him with something better than even wisdom, *i.e.* the sympathetic fellowship of the family affection of the Gospel. Great was my reverence: greatly do I miss him from the now fast-narrowing circle of my Christian seniors. Thanks be to God for such a memory, and for the hope of eternal reunion with such an example, and such a friend.

(3) WYCLIFFE HALL.

By REV. CANON GIRDLESTONE, First Principal.

I knew Dean Barlow for more than thirty years. He always struck me as a man who threw himself into the interests of others, a man of vigorous common-sense, neither slothful in business nor fussy, more of a statesman than an orator, one who looked ahead, and so was able to lead others.

He was an Evangelical who had the courage of

his opinions, but was neither narrow nor domineering, a scholar who welcomed the scholarship of others, swift to hear, but ready to speak when his counsel was sought.

When living at Oxford as Rector of St. Ebbe's, he had ample opportunity of gauging the thoughts and tendencies of younger men, and he noticed that many candidates for Holy Orders were not fully equipped for the responsible task which lay before them. They had obtained their degree, and had attended two sets of Divinity lectures, and then were plunged into ministerial work.

How were they to rouse the indifferent and minister to the dying? how were they to keep steady amidst the current of secularism and superstition, without some further systematic guidance? He doubtless pondered and prayed much over the matter, and when the idea of Wycliffe Hall began to take shape, he and his friends, John Deacon and Henry Wright and others, resolved to cast in their lot with the movement.

It was in the spring of 1877 that the house then called Laleham (where Thomas Arnold took pupils) came into the market, and was secured as a Hall, and at the same time I was invited to meet the Council with a view of being appointed the first Principal. From that day onward Barlow was my fast friend. He put at my disposal his experience as former head of the C.M.S. College at Islington, and cheered me with his sympathy when I was all too conscious of failure. He was slow to criticize, and even to make suggestions unless they were asked for. He recognized the



WYCLIFFE HALL, OXFORD.

difficulties of the position, and appreciated in a most generous spirit my efforts to cope with them.

I doubt not that my successors, Bishop Chavasse, the Rev. H. G. Grey, and Dr. Griffith Thomas, would say the same of him. During the years that followed, Dr. Barlow was always the same—kindly, imperturbable, thoughtful—whether at Clapham, Islington, or Peterborough. He stayed in our house a short time before his death, and certainly he was never so bright, so full of anecdotes, so much interested in the spiritual welfare of others, as then. The sword seemed almost too sharp for the sheath. Alas, for us who are left! May the memory of that wise, useful, loving, and consecrated life remain deeply graven in the hearts of those who knew him, as an example and a stimulus.

It would be impossible within the limits of this article to give an account of all the educational bodies with which Dr. Barlow was connected.

The Principal, the Rev. D. J. Thomas, of the Home and Colonial Training College at Wood Green, has given the following particulars of Dr. Barlow's connection with, and interest in, the College, reprinted from the *Record*:—

“Dr. Barlow's association with the College dates from the year 1887. It was on 2nd May of that year that he first spoke at the annual meeting of the Home and Colonial School Society, and for twenty-one years his connection with the College has been unbroken. His appreciation of educational principles, his unusual aptitude for business,

and his disinterested zeal for the work of the College rendered his services as Chairman of the College Council peculiarly valuable. From first to last he prosecuted it for God, and most firmly believed in the saying of the founder of the Society, 'that so long as the glory of God is promoted by the Society's existence He will support it in answer to faith and prayer, and whenever better means are found to supersede it, its supporters may well efface themselves and retire content.' It was the feeling that the real value of a Christian education cannot be overrated, and that in these days it is more needed than ever, that caused the Society's work to lay claim to so large a share of his time. When the College was located in Gray's Inn Road, Dr. Barlow, then Vicar of Islington, preached regularly on Sunday evenings in the College chapel; and it is well known that the service he thus rendered to the College was one of his most delightful duties.

"During the interregnum which took place after the death of the Principal (the Rev. J. B. Armstrong), Dr. Barlow was appointed Acting-Principal of the College, and conducted the management of the College, until the present Principal took office. Even after his removal from Islington to Peterborough, his interest in the College never flagged. With one exception—and that owing to the death of Mrs. Barlow—he was never absent from the annual meetings of the Society. It is touching to remember that his last visit to the College was on May 5, 1907, when he addressed the students in the College chapel, and in the course of his address he reminded his hearers that that day was his

birthday, and that he could not have wished to spend his birthday in more agreeable surroundings and amongst warmer friends."

He also did all he could to promote the success of such schools as the Dean Close School at Cheltenham, St. Laurence College, Ramsgate, formerly known as the South-Eastern College, Trent and Weymouth Colleges. He was a member of the Council of the Church Schools Company, and was a great advocate for a college career for women, wherever possible, as well as for men.

X

CHURCH PATRONAGE.

BY MR. F. A. BEVAN, Senior Member of the Church Patronage Trust.

WHILST the late Dean Barlow took a deep interest in a number of societies and institutions having for their object the spread of the Gospel at home and abroad and the education and training of young people, it may be safely said that he took a supreme interest in exercising the duties of his trusteeship of Church Livings.

He was one of the Trustees of the Church Patronage Society, of the Peache Trust, the Aston Trust, and the Sellwood Trust, and also joint-patron with others of many private Trusts, so that he must have been interested as a patron in probably more than two hundred livings. He had therefore an experience in this branch of Christian work which falls to the lot of very few private individuals.

It was my privilege for many years to be associated with him on the Church Patronage Trust and many private Trusts, in all of which he certainly took the leading part, and his opinion carried far more weight than that of any of his colleagues. But so far from assuming to be wiser than others,

he was always ready to listen to what any of his co-trustees had to say, and his patience, tact, and good temper never failed.

As a great deal of criticism on the action of private patrons, and especially of patronage trusts, is constantly being brought forward in Church papers, it may be well to set forth the principles on which the late Dean considered these trusts should be administered, and point out at the same time some of the difficulties with which trustees have to contend. The late Dean always looked on this Church patronage as a very great responsibility committed to him by the Great Head of the Church, and therefore not to be undertaken without much prayer for guidance, and with much self-denying labour in order to ascertain who in each case was the candidate best suited for the particular vacancy that was to be filled. He therefore made a point, if possible, of personally visiting every parish of which the living was in his gift, that he might by personal observation and inquiry ascertain the condition and requirements of the place, and the attitude of the people towards their clergyman. In this way he travelled all over the country, and acquired a wonderful knowledge of the state of all the parishes with which he had to do as patron of the living, and this of course was most useful to his colleagues when they came to consider the appointment of a new incumbent of any of the livings in their gift. At the same time, by his wise counsel, and his genial presence he used to cheer the devoted ministers who were giving themselves wholly to their work, and often

carrying it on under great strain of mind and body. He never hesitated because the distance was too great, or he himself overburdened with his many other duties. If he thought that a personal visit would enable the trustees to know the position more thoroughly, he would take the earliest possible opportunity of investigating matters on the spot. I dwell on this practice of the late Dean particularly, because I know there is a feeling that a body of trustees far remote from the parish for whom they have to provide a minister, are necessarily unacquainted with the conditions of Church matters in that particular place, whereas I am sure that Church patrons do take the greatest care to appoint suitable men to their livings, having previously learned from personal observation what are the special needs of the place.

But of course it is the choice of the right man that constitutes the important work of the patron of a living, and it was this that occupied a very large portion of the Dean's time and thoughts. In the case of the Church Patronage Trust the deed constituting the Trust does not define precisely the beliefs and religious opinions of the men who are to be nominated by the Trustees, but it was the intention of the founders of the Trust, and this has always been strictly carried out by the Trustees, that only men holding what are known as Evangelical views should be appointed to their livings. Now many people suppose that the Evangelicals are what is called a decaying party, and that comparatively few young men of the present day can be found who adhere firmly to the tenets of the

Evangelical school of thought in the Church of England, but if one may judge by the number of men put forward by friends, or putting themselves forward, to fill vacancies in the gift of the Church Patronage and other Evangelical trusts, there would certainly appear to be no lack of men in the present day who have no tendency towards ritualism or rationalism, and who, while in favour of brighter and more musical services than prevailed thirty or forty years ago, prefer services in which the congregation can take their part to performances by the clergyman and the choir; who also prefer to consecrate the elements at the administration of Holy Communion at the north end of the table, so that the manual acts may be seen by all present; who attach more importance to preaching than to a multiplicity of services often attended by very few, and whose great aim is to bring men to a sense of their sins and their need of a Saviour. And if one may judge by results, it seems almost always, if not invariably, to be the case, that where a minister of the Gospel sets forth the freeness and fulness of salvation and the sanctifying power of the Holy Spirit in his teaching, visits his people diligently, holds special classes for the working-men, and throws himself heartily into the interests of all classes, he is sure to have his church filled, and to enjoy the hearty goodwill and co-operation of his congregation. It was such men that Dean Barlow sought, and whom he was able to find, the only difficulty being to select from the number of applicants the best man for the particular vacancy to be filled.

But in making their selection there are two difficulties that very often present themselves to patrons—one on the part of the congregations to be ministered to, and the other on the part of the candidates themselves.

As regards the first difficulty, it not infrequently happens that on a living falling vacant, within a short time a petition is sent to the Trustees, signed by numbers of people—men, women, and children—who state that they regularly attend the church, and earnestly petition the patrons to appoint Mr. So-and-so the curate. Sometimes the churchwardens themselves are signatories to the petition, though probably only in a minority of cases. Now the Dean held very strongly the opinion that as a general rule patrons ought entirely to disregard these petitions. I remember in one particular case where there were about 1,400 signatures to the petition, the Dean saying that to his mind these constituted 1,400 reasons for *not* appointing the curate named in the petition. Perhaps this was too strong a way of stating what was in his mind, but I think his reasoning was sound, for surely if any curate performs his duties properly he must more or less endear himself to the people of the parish, especially to the poorer people and to the children, numbers of whom are asked or directed to sign their names to the petition, and of course are delighted to do so. So that it comes to this, that unless a curate has neglected his duties, or made himself obnoxious to the people, he is sure to be regarded by them as a suitable successor to the deceased or retiring vicar. Besides this the Dean was strongly of opinion that

when a change of vicar occurred, it was better for the parish to have a new man from outside, rather than one who would carry out, as was probable, the same regime as the retiring vicar; a man who would bring a new experience to bear on the people, would be likely to attract those who had not been influenced hitherto, and who from the very fact of change would bring new life and energy into the parish. And further, he believed that most congregations were entirely unacquainted with clergymen outside their own sphere, and were therefore not nearly so well qualified to hear of a clergyman likely to prove a successful Vicar, as a man like himself, who was brought in contact with clergymen all over the country, and had therefore a much wider range of acquaintance from whom to select the most suitable candidate.

The opinion that a congregation ought to have the predominant voice in the appointment of its own clergyman is constantly put forward in the present day, and indeed raises the whole question of Church patronage. Of course there are reasons to be urged in favour of this idea, the validity of which no one can deny, *e.g.* that surely people have a right to choose their own minister; that in a great many cases they have to provide the greater part of the clergyman's stipend by means of pew rents and Easter offerings; that it is anomalous that a body of strangers and outsiders should dictate who is to be their spiritual pastor and master; that it is entirely in their own power whether to receive him, or show their disapproval of him. All these reasons sound very plausible, and are rather the fashion at

the present day, when the elective principle is so prominently brought forward.

But, on the other hand, does not the present system work very well practically? I am not concerned here with the large amount of patronage exercised by the bishops, who are to a certain extent confined in their choice to men of their own dioceses, and who may perhaps be inclined somewhat to favour men in sympathy with their own opinions. Nor am I concerned with the patronage exercised by the Crown—which is really in the gift of the Prime Minister—or the patronage (mostly consisting of small livings) in the gift of the Lord Chancellor. In these cases the opportunity is given of promoting prominent men of all schools, and of rewarding men who are considered to have done good work in Church and State. I am considering whether Church patronage as exercised by Church Trusts is a success or failure, and I unhesitatingly say from an experience of thirty years in the work, for the greater part of the time in conjunction with Dean Barlow, that it is a success. Often have we received letters from churchwardens and others thanking us for the appointments we have made, and stating how glad they are that we had not appointed the man whom they themselves had recommended. Of course there have been exceptions; men have been less energetic than we expected, often owing to failure of health through overwork, or they have shown a want of tact in dealing with their parishioners, but on the whole the Dean, in looking back on the very many appointments he and his co-trustees had made, was

able to thank God, as I have often heard him say, that with few exceptions the men appointed by him were beloved by their people, and had proved themselves diligent pastors and faithful teachers.

The other great difficulty which patrons continually meet with is that so many of the Livings in their gift have such small stipends attached to them, so that however suitable a candidate may be, it is impossible for him to live out of the living. A great deal has been done in recent years to improve this condition of things, and the recent action of the Ecclesiastical Commissioners in raising all Livings having a population of 500 and upwards in the parish, to £200 a year, is an important move in the right direction, but after all, what is £200 a year to a man with a wife and family, and who has constant calls made on him to assist charitable objects in his parish. Unless he has some private means, how can he educate his children and maintain a proper appearance before his people? In parishes, so many of which in our large towns consist of only poor people, who need all they can earn for their own support, one cannot expect that much can be forthcoming towards the support of the clergyman and his work, but surely there are numbers of people more fortunately situated, who could not only give a great deal more than they do towards the support of their own clergyman, but also assist those who are carrying on their self-denying labours in the large poor parishes of our great towns. It is not therefore fair, as is so often done, to blame patrons for passing over excellent and devoted men, who perhaps have been labouring

as curates for many years, but who unfortunately have no private means of their own, and could not possibly exist on the small stipends of £200 or £150, and sometimes even less.

The Dean felt very intensely the unfair criticisms which appear constantly in the Press, on the action of Trustees in passing over the claims of earnest curates of long standing, and selecting young men in preference, who have had comparatively little experience. The real reason for such action is what I have just stated, and I fail to see how Patrons can act otherwise, until a better financial provision is made for all the hard-working clergy both in town and country. I believe nothing struck the Bishops of other countries who attended the Pan-Anglican Congress of 1908 more than the chaotic condition of the Church's finances in England, and it is to be earnestly hoped that the Commission which the Archbishop has appointed to consider these matters may be able to suggest means whereby the incumbents of poor Livings may be given a sufficient income so that they may be relieved from the burden of poverty.

There is just one other point that might be touched upon in connection with the promotion of curates, and which is overlooked in the Press, criticisms to which I have referred, viz. that some curates are not suitable for promotion, and I imagine that very often it is those very men who are loudest in their denunciation of patrons for overlooking their claims. The same is the case in every other rank and condition of life; some men from want of natural ability, or want of energy, can never be

promoted to superior positions, and just so among the clergy; by no means all are fitted for the more important posts, and some, owing to want of proper qualifications, are not suitable for promotion at all.

Let me now describe Dean Barlow's course of procedure when a living in the gift of himself and Co-Trustees became vacant. If he had not already visited the parish where the vacancy occurred, he made a point, as I have already stated, of going to see it, so as to form his own opinion of the condition of things. He would then carefully inquire into the qualifications of all those who were recommended as suitable, by no means a light undertaking when perhaps the testimonials of some thirty clergymen had to be carefully perused. Then he would send the names and accompanying papers to his Co-Trustees, generally without any observations of his own, and sometimes ask them when they returned the papers to select the names they thought most desirable. Of course all this involved an enormous amount of correspondence, most of which, I believe, he wrote with his own hand, and often up to midnight, when he used to go out and post his letters himself. Then a meeting of Trustees had to be summoned, which always took place in London, involving a good deal of railway travelling, and it was on his return from one of these journeys that he had a fainting fit from over-fatigue, which I believe he never mentioned to his children so that they might not be alarmed, but which was probably the precursor of the illness which some two years after proved fatal.

None of those who have taken part in these

Trustee meetings can ever forget the earnestness and simplicity of his prayers when he besought the Great Head of the Church to guide us in our choice, and prayed for a blessing on the work of those whom we had already appointed to other spheres. Out of the number of candidates generally three or two names were selected, and arrangements were made for one of the Trustees, or some reliable friend in the particular neighbourhood, to go and hear the selected men preach, care being taken that the preacher should not know of this arrangement, so that he might not feel any embarrassment. Then another meeting took place, to which the candidates were invited, and were closely questioned by the Trustees as to their spiritual experience, their doctrine and opinions, and their past work, and finally, after conference, the Dean would, as the honorary secretary of the trust, be requested by his colleagues to make the offer of the living to the candidate whom the Trustees considered most suitable. I mention all these details not only for the purpose of showing what an immense amount of labour devolved on the Dean in connection with this work, but also for the purpose of proving to those who are so fond of criticizing the appointments to livings by Boards of Trustees, that the greatest possible pains are taken in order that the best choice may be made, that the interests of curates and those who have been long in the ministry are not lightly set aside, and that it is not through the favour of one particular Trustee that an appointment is made, but only after much prayer, and with the greatest pains in each particular case.

When the matter had been decided, the Dean never had afterthoughts and anxieties. He knew that he and his Co-Trustees had committed the matter to God, and had done all in their power to arrive at a right decision, and his mind was at peace. "We must leave the result in the hands of God," he would say, "and we can only now pray that our nominee's work may be greatly blessed."

Many a parish in England has to-day to thank God for the Dean's self-denying work in connection with the appointment of its Vicar, and in the great day of rewards, surely the Master will say to him on account of this particular work as of all the rest, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

XI

THE ISLINGTON CLERICAL MEETING.

BY REV. C. J. PROCTER, Vicar of Islington and Rural Dean.

AMONG the many varied interests in the busy life of Dr. Barlow few commanded a greater share of his time and thought than did the Islington Clerical Meeting. This is a gathering of Evangelical clergymen, convened by the Vicar of Islington, who come together year by year, not so much for the discussion of subjects upon which divergence of opinion would be natural, as for the reaffirmation of those fundamental doctrines and distinctive principles which characterize them as Evangelical members of the Church of England. By this means men of like sympathies are brought together and enjoy the stimulus of meeting with others of like mind, and animated by the same purpose in teaching and methods of work. It will often happen that men known as Evangelical incumbents will find themselves working in a Deanery or Diocese where they get but little sympathetic fellowship with surrounding clergy. In clerical meetings in their neighbourhood they feel themselves isolated and alone, like some lone prophet in the wilderness. But at Islington they meet with a body of men, coming from widely different scenes of labour, some from scattered

country districts, some from crowded city parishes, some engaged in educational work in our Universities and public schools, and some who are leaders in the great home and foreign missionary enterprises of the Church, and this very contact and fellowship serves to encourage them in their work, and to confirm them in their principles. It makes them realize that though they are outposts holding the difficult station, they are yet units of a considerable force which is making its influence felt both in the counsels of the Church, and in the warfare which is waged against sin in the world.

This Islington Clerical Meeting owes its inception to a little gathering of clergy first invited to meet on 4th January 1827 in the Vicarage library in Barnsbury Park, by the Rev. Daniel Wilson, the elder, afterwards better known as the Bishop of Calcutta. For eighty-three years it has now been held without intermission, and since 1860 always under the presidency of the Vicar of Islington, with the exception of 1886, when the late Canon Cadman took the chair owing to the illness of the vicar, the Rev. Daniel Wilson, son of the Bishop of Calcutta.

From 1834 to 1859 the chair was occupied for the most part by the Rev. J. W. Cunningham, Vicar of Harrow. On a few occasions he seems either to have been absent, or to have yielded his office to the Dean of Salisbury, Dr. Pearson, or to Archdeacon Hoare; then from 1860 onwards the Vicar of Islington was the recognised Chairman. On the death of the Rev. Daniel Wilson, who was Vicar for the long period of over fifty-three years,

from 1832 to 1886, a writer in a "Society" paper referring to his work states that when the Islington Clerical Meeting was held at the Vicarage, "Barnsbury Park was as thronged with clergy as is the Strand in May. It will probably now collapse altogether."

But then, the prophet in a Society paper is not always correct: the prophet has collapsed, not the meeting. From the little private company of friends it has grown to an average attendance each year of about 1,000 clergy, and its proceedings evoke the attention of all schools of thought in the Church of England.

In 1887 Bishop Perry presided at the morning session, and invited the new Vicar, the Rev. William Hagger Barlow, to take the chair in the afternoon. 1888 was the first year of Mr. Barlow's sole responsibility for the arrangement and conduct of the meeting, and it is noted that with characteristic energy he had issued a thousand invitations to the clergy, and it is computed that 400 were present. The meeting was held in the Myddleton Hall, Upper Street, and it is interesting to note that the speakers comprised such well-known names as Canon Hoare, Dr. Flavel Cook, Canon Allan Smith, the Rev. H. C. G. Moule, and the Rev. H. W. Webb-Peploe, men who earned to themselves a good reputation, some of whom are still serving the Church faithfully in its highest offices, and some have gone to receive the reward of the faithful. It was at this meeting that Canon Hoare was able to make the interesting announcement

that it was the fiftieth Islington Clerical Meeting he had personally attended. Few men ever gained the unique position of affection and respect which Canon Hoare held in the regard of the Evangelical clergy, and none who were present will ever forget the incident which occurred at the 1891 meeting, when the "old man eloquent," too feeble himself to read the paper which he had written on "The Personality of the Holy Spirit, and His present work in the administration of the Church," was led on to the platform, and amidst a silence almost painful in its intensity said, "I speak to you this day as having almost looked across the border and seen within the veil since I was last at Islington. . . . I want to tell you one thing more emphatically than ever, that when you come to be in the position of a dying man, and see Eternity close at hand, you will find nothing to help you but Jesus Christ and Him Crucified. . . . I know what sort of a Saviour He is in whom I have believed, and am persuaded—deliberately, thoughtfully, studiously, prayerfully convinced and persuaded—that He is able to keep that which I have committed to him against the great Day."

During the whole period that Dr. Barlow was Vicar of Islington, he managed the affairs of the Clerical Meeting with consummate skill and wisdom. As with everything he undertook, he threw his whole heart and strength into the enterprise, and no trouble was too great, nor expenditure of time or strength was ever grudged, which would in any way contribute to its continued success. The evening

of the day of the meeting was generally devoted to writing letters of sincere thanks to those who had taken part, and at once he began considering the possible subjects and speakers for the next year. As a Chairman of any meeting, Dr. Barlow was well-nigh ideal. Without unduly obtruding himself he could lead, and without undue harshness or severity he could suppress the undesirable. For many years he was chairman of the Islington Vestry, a large body of elected representatives of the rate-payers, to whom were entrusted the varied duties of local government which now devolve upon the Borough Councils. Here he gained from all parties universal respect for his impartiality and strength. None ever knew better than he the subtle intricacies of bye-laws and conditions of debate, none ever questioned his fairness in their administration. This experience served him in good stead in the management of the Islington Clerical Meeting. For though he had not to control the same heated and turbulent elements which sometimes manifested themselves in the Vestry meetings, yet the same combination of firmness and courtesy was required to suppress speakers who would fain exceed their allotted time, and to repress the introduction of subjects not altogether relevant to the day's proceedings. Many an earnest secretary or other enthusiast in the cause of some beneficent activity would seek to utilize the opportunity of so many clergy assembled together of advancing the good cause he had at heart, but the Chairman established a rule to which he rigidly adhered, that all must be

refused, as to admit one would make it impossible to reject others. On those occasions, when open discussion was allowed on the subject which had been discussed by a reader of a paper followed by an appointed speaker, Dr. Barlow was always conscientious in allowing as far as possible all sides to be heard, and would even subdivide the time available to as short a limit as three minutes. "Three minutes," once the good-natured Canon Christopher remarked, as he took his allotted span—"three minutes! one minute more than was allowed me at a meeting in New York to speak on the progress of the Gospel in Europe." The respect in which Dr. Barlow was held by the clergy attending this meeting was shown as early as 1893, when they presented him with a cheque for £200, being the amount required to complete the liability on the Bishop Wilson Memorial Hall, a pile of parochial buildings erected exclusively by the help of his friends outside the parish of St. Mary, Islington, which will be a lasting memorial to his good work in and for the parish. The presentation was made by the Rev. John Barton, Vicar of Holy Trinity, Cambridge, who read the following address:—

"DEAR MR. BARLOW,—We are all under a deep debt of gratitude to you for calling us together here year by year, and in enabling us to realize more fully and definitely the reality of that bond of brotherhood which unites us all together in Christ our Lord. Especially in these days of questioning

and division, when our Church is as a house divided against itself, do we feel the value of such a conference as this, at which we may look one another in the face, pray together, and have fellowship together in our common Lord, and then return to our parishes thankful to feel that we at any rate are not divided, but one in Him. You have done much to promote the feeling of unity by bringing us together in this conference. Most gratefully, also, do we acknowledge the great hospitality which you have shown us in the arrangements made for our comfort, making social intercourse one with another so possible and pleasant. It has come to our knowledge that this hall, in which for some years past we have held our meetings with so much comfort, and which owes its erection so largely to your exertions, has still a debt of over £200 resting upon it. We feel that in your care for others and your untiring efforts for the benefits of other parishes and congregations, specially needing your help, you have often overlooked your own needs, and this one among the number. That burden we now ask you to allow us to share with you, and to accept the enclosed cheque for £200, the united gift of some hundred members of this conference, to be applied to the liquidation of the debt still remaining on this beautiful and commodious hall, so pleasantly associated with our gatherings in the past, and destined, as we trust, to be the scene of many happy and profitable similar gatherings in the years that are to come. On your own life and labours may great and

increasing blessing rest. We remain, dear Mr. Barlow, on behalf of the donors, and of this conference generally,—Yours in Christ,

“W. R. FREMANTLE, Dean of Ripon.

JOHN COOPER, Archdeacon of Westmorland.

ROBERT LONG, Archdeacon of Auckland.

JOHN RICHARDSON, Archdeacon of Southwark.

CHARLES D. BELL, Hon. Canon of Carlisle.

EDWARD HOARE, Hon. Canon of Canterbury.

JOHN PATTERSON, Hon. Canon of Norwich.

FREDERICK E. WIGRAM, Hon. Secretary C.M.S.

ALFRED PEACHE.

HANDLEY C. G. MOULE, Principal of Ridley Hall.

HAMNER W. WEBB-PEPLOE, Vicar of St. Paul's,
Onslow Square.

JOHN BARTON, Vicar of Holy Trinity, Cambridge.

HENRY E. FOX, Vicar of St. Nicholas, Durham.

JOHN ALLAN SMITH, Hon. Canon of Lincoln.

JAMES BAIRD.

GEORGE BLISSET.

GEORGE EDWARD TATE.

HENRY TROTTER.”

In the very difficult task of selecting subjects and speakers year by year, he ever exercised the same conscientious care and discretion. To this, in no small measure, may be attributed the continual growth of the meeting both in the numbers attending and in the influence of its deliberations. Under his leadership he found it necessary time after time to move the place of meeting, though always maintaining its old tradition by keeping within the boundaries of the original parish of St. Mary, Islington. From the old Memorial Hall in Church Street, to the Myddleton Hall in Upper Street, from the Myddleton Hall to the new Bishop Wilson Memorial Hall, from thence to the *annexe* of the Agricultural Hall, known as St. Mary's Hall, and

from St. Mary's Hall to the Mildmay Conference Hall, marked successive stages in its growth, and paid a suggestive tribute to the power and influence of its leader and chairman.

In 1901 came the welcome announcement that Dr. Barlow had been appointed Dean of Peterborough, a truly well-merited recognition of work faithfully done in the interests of the Church at large. In 1902 and 1903 the management of the Islington Clerical Meeting was placed in the hands of a strong committee, and on each occasion the meeting was presided over by the Dean of Peterborough, though in the latter year the new Vicar of Islington, the Rev. C. J. Procter, was one of the appointed speakers. The old order of things was, however, reverted to in the following year, with the sole responsibility for the meeting resting upon the Vicar of Islington as convener and host. On taking the chair, for the first time, in 1904, Mr. Procter paid the following tribute to his predecessor:—

“ Before directing your thoughts to the special subjects which are to engage our attention to-day, I feel it is my pleasurable duty to pay some small tribute of affectionate regard for the one who for seventeen years filled the position which I now occupy, and under whose leadership the annual gathering has grown to the honourable and prominent position it now holds in the regard of so many members of the Church of England. By unwearied interest, by unstinted toil, which never counted the cost where the interests of this meeting

were involved, Dr. Barlow has indeed been a leader amongst us—wise in counsel, strong to control, and withal tolerant towards all men. In his office as Chairman of this gathering, he has combined the qualities of the statesman with the earnest reverence and steadfastness of the true man of God, and thereby he has earned the sincere gratitude of all its frequenters.”

By God's goodness and blessing the Islington Clerical Meeting still continued, and as long as he lived none rejoiced more than the Dean of Peterborough to find that the work to which he had formerly given so much care and thought and prayer, was so deeply rooted in the affections of Evangelical brethren, that even his withdrawal from chief control did not cause a slackening of interest or diminution in numbers. May it long continue as an abiding memorial to one who loved his brethren, who lived to serve them, and who always loyally proclaimed his unswerving attachment to the Evangelical principles of the Church of England.

XII

LIFE AT THE DEANERY, PETERBOROUGH.

(a) BY MISS MARGARET BARLOW.

WILLIAM HAGGER BARLOW, 1901-1908.

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence : live
In pulses stirred to generosity
In deeds of daring rectitude. In scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues. So to live is Heaven
To make undying music in the world."

GEORGE ELIOT.

ON the death of Dean Ingram in April 1901, the offer of the vacant Deanery of Peterborough was received by Dr. Barlow from Lord Salisbury. The first intimation that such an offer might be made was received by Dr. Barlow from his old friend, the then Earl of Harrowby. The latter wrote in a tentative fashion, asking that if the offer was made could it be accepted. The definite offer from Lord Salisbury followed, which Dr. Barlow accepted after having paid a visit to



THE DEANERY GATEWAY, PETERBOROUGH.

Peterborough. The Dean-designate had been charmed with his visit ; the beautiful deanery-house and garden, the peaceful Precincts which form so sweet a setting to the Cathedral, the stately Cathedral itself, had all drawn him irresistibly. After the bustle and hurry of his Islington life the quiet and peace seemed grateful and refreshing. "There is much to attract," he wrote after seeing Peterborough, "and it seems almost impossible we should be going to live among such peace and beauty." He was a man of absolutely no self-seeking, and cared nothing for promotion in the Church in itself. He regarded Holy Orders not as a profession, but as a vocation, and his opportunity for increased influence was welcome to him, chiefly because it enabled him further to help the Church he so dearly loved. On the news of his appointment being made public the Dean-designate received letters of congratulation from all sides. It was felt that the hard, unselfish work of a lifetime had met its due reward. Those of his own particular school welcomed the appointment as a fitting tribute to Evangelical Churchmanship, while those of other schools of thought were not wanting in their expressions of pleasure and good wishes.

"MY DEAR MR. DEAN" (wrote his old friend, Sir Wyke Bayliss),—"I cannot let a day pass without writing a line of affectionate congratulation on your appointment to the Deanery of that most lovely Cathedral—Peterborough. . . . May you long be spared to labour for Christ in your beautiful new home. That is the prayer of Lady Bayliss and

myself for you and Mrs. Barlow. I can imagine how she will rejoice in the sweet rendering of the daily service, and you, when you look up at the fine fretwork of groined archery, will find a new happiness steal into your life, and I hope you will thank God that there have been artists in the world."

Much as the new Dean looked forward to his home at Peterborough, the wrench at leaving London was very great. But the fact that Peterborough is so well served for trains alleviated this, and he was able to carry on most of his many activities as well from Peterborough as from London.

1901.—He was instituted on the 5th October, and moved into the Deanery in November. In the meantime, between May and October, he had paid three delightful visits as Dean-designate of Peterborough—the first to Wells, where, at the invitation of Dean Jex Blake, he preached in the Cathedral; the second and never-to-be-forgotten visit with Mrs. Barlow to the neighbouring Deanery of Ely, where the Dean-designate also preached in the Cathedral; and thirdly, he attended the meeting of Deans at Durham. If any fear had been felt as regards the line the new Dean might take up at Peterborough, it was laid to rest as he became better known. His rule as Dean was distinguished by the courteous firmness which was so marked an element in his character. He shed none of his old convictions, but made many new friends, and showed plainly that the liberty he demanded for his

own views he was willing to grant to other opinions. Also he left unchanged the beautiful services of the Cathedral, and threw himself heart and soul into the completion of the restoration of the West Front in memory of the late Dean. He loved the Cathedral for itself, and for the association with the past so closely bound up with it, and was quite as jealous a guardian of its fabric as any of his predecessors. The wish of his old friend and artist, Sir Wyke Bayliss, was fulfilled, and he thanked God daily for the beautiful surroundings in which his lot was now cast. After the completion of the West Front restoration he issued a further appeal for money, which was well responded to, to check a somewhat serious sinking and falling away of a window in the clerestory of the choir. After that, the work in the north transept was finished, and the wooden supports removed. It was then his pride and pleasure to walk round his Cathedral and see it entirely free of scaffolding. He hoped next to turn his attention to the interior of the Cathedral, and at the time of his death was busy with a scheme for finishing the screen of the choir. The Dean of Peterborough, on his appointment, became an *ex-officio* Governor of Oakham and Uppingham Schools, and with the Chapter, Governor of the King's School, Peterborough. He was also Chairman of the St. Peter's Training College for Elementary Schoolmasters, the buildings of which adjoin the Deanery grounds.

He was a J.P. and frequently sat upon the bench, a member of the Ingram Lodge of the Odd Fellows' Society, and became President of the

Peterborough Clerical Society, as well as member of various Diocesan Boards and Societies. The Bishop of Peterborough is the Hon. and Right Rev. Edward Carr Glyn, D.D., and the Chapter consisted of Canon Alderson, Canon Clayton, now Bishop of Leicester, Canon Macdonnell, and Bishop Thicknesse.

1902.—The year 1902 promised to be a busy one for the Dean. Archbishop Temple had announced his intention to dedicate the finished West Front on July 23rd. The Church Congress was fixed at Northampton in October, and the Dean was chosen chairman of the committee for settling the subjects of discussion. The Coronation service in the Cathedral for King Edward VII. was expected in June, and the Dean and Mrs. Barlow had fixed upon July 14th, her birthday, to welcome old parishioners from Islington to spend a long day at Peterborough. Besides this the Dean was attending to his other work. Church patronage occupied much of his time and labour, the committees of St. John's Hall, Highbury, Westfield College, Hampstead, Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, were still attended by him. His interest in C.M.S. was maintained to the full, and he accepted besides many invitations to preach. Thus the *otium cum dignitate* upon which he was congratulated on his going to Peterborough, found but little place in his scheme of life.

In May, with Mrs. Barlow, he accepted an invitation to the Deanery at Canterbury. At Dean Farrar's request he preached in the Cathedral, and both he and Mrs. Barlow much enjoyed their stay.

Dean Farrar was already in feeble health, but increasing bodily weakness was in no way permitted to interfere with his duties as host, and his gracious kindness was always gratefully remembered by his two guests. In June the Coronation service was deferred owing to the King's sudden attack of illness to August 9th, but the birthday party on July 14th passed off well, and on a gloriously sunny day the Dean and Mrs. Barlow entertained some hundred of their former parishioners at the Deanery.

Meantime the work on the West Front was proceeding apace, and by the 23rd July it stood forth once more, free of all hoarding, in its glorious majesty. The restoration service in the Cathedral passed off well, and no pains had been spared to ensure success. The Archbishop and Mrs. Temple were the Dean's guests for the day, and His Grace was preacher at the morning service of thanksgiving. The clergy of the diocese attended in great numbers in their robes, and a striking procession was formed up the nave. In this procession Prebendary Ingram, as brother of the late Dean, walked upon the Dean's right hand. There was a crowded congregation in the Cathedral, and humble thanks were returned to Almighty God for the restoration of His House, spread over so many anxious and difficult years, now practically completed. The Dean and Mrs. Barlow entertained their friends in the Deanery garden in the afternoon, and the sermon at the evening service was preached by the Bishop of Ripon. The next morning the following letter was received by the Dean:—

" LAMBETH PALACE, S.E.,

" 23rd July 1902.

" DEAR DEAN BARLOW,—I am sure you will be glad to hear that we have had a comfortable journey back, and that His Grace seems not in the least overtired. Owing to your kindness and forethought everything went so smoothly, and the Archbishop himself has said how well he thought all had been carried out, and he is not indiscriminate with his praise! As chaplain, may I thank you very much.—Yours truly,

" W. J. CONYBEARE."

In August the Dean went to his old friend Canon Gibbon, then in residence at Ripon, for a brief holiday with his two daughters. He preached in the Cathedral, but otherwise took a complete rest, and much enjoyed walks and drives in the beautiful country surrounding Ripon. He returned home in September, and was soon busy with his share in the Church Congress. On the 5th October, the Sunday preceding the opening of the Congress, he preached twice in Northampton—in the morning at St. Paul's, and in the evening at All Saints. He attended the meetings of the Congress assiduously, and in the Bishop of Durham's absence read his paper.

On Saturday, October 11th, a service was held in Peterborough Cathedral, which brought the Congress to a close, and the sermon was preached by the Archdeacon of London. By this time the Dean felt in need of a good holiday. He started in company with some of the members of his family, as soon as the Congress was over, for Bellagio, on

Lake Como. His greatest recreation was travel, and he delighted in the scenery which he found at and around Bellagio. He finished his holiday with a short stay at Lucerne, and returned thoroughly refreshed in mind and body. Thus drew to a close the Dean's first year at Peterborough, a year which was perhaps the busiest of all as regards Peterborough that he spent there. Christmas was overshadowed for him by the death of his old friend and chief, the Archbishop of Canterbury, on December 23rd. The Dean had been devotedly attached to the Archbishop, and their relations as Vicar of Islington and Bishop of London had been of the happiest. The Dean had frequently sought the Archbishop's advice, which was always given with the profound sagacity and common-sense so characteristic of the man, and he always gratefully remembered that one of the last public acts of the Archbishop was his dedication of the West Front of Peterborough Cathedral.

1903.—The Dean preached according to custom in the Cathedral on the morning of Christmas Day, Easter Day, Ascension Day, and Whit Sunday. In the Lent of the new year he preached a course of sermons in the Cathedral on Sunday evenings. This course was interrupted by an attack of gastritis, and he was absent from the Cathedral on the 5th Sunday in Lent, and Palm Sunday, but on Easter Sunday he was in his place in the Cathedral again, and preached in the morning.

Later on it was his custom to secure preachers from outside for the sermon at the Sunday evening service in the Cathedral during Advent and Lent.

His large acquaintance with the leaders of the day enabled him to invite many well-known men, and some of the most distinguished preachers of the time responded to his invitation.

Canon Macdonnell, one of the capitular body, had recently died, and Canon J. H. Overton had been appointed by the Bishop of the Diocese to the vacant Canonry. The new Canon and the Dean had been ordained at the same time and by the same Bishop, and a warm welcome was given by the Dean to Canon Overton on his coming into residence in March. Canon Overton's tenure of office was short, as he died in the following September, his place being filled by Canon Cruttwell, Hon. Canon of Peterborough, Examining Chaplain to the Bishop of Peterborough, and Rector of Ewelme, near Wallingford.

In August of this year the Dean visited Ireland. He stayed with different friends, and spent some little time at the primitive hotel at Killybegs, in County Donegal. The scenery in Donegal was greatly to his liking, and he derived much benefit from the absolute peace and quietness which he found there.

For some time a proposition had been on foot to fill the West Window in the Cathedral with stained glass in memory of the soldiers from Leicestershire, Northamptonshire, and Rutland who had fallen in the Boer war. An influential committee had been formed, and the Rev. W. Hopkinson of Sutton was the indefatigable secretary. The money had been collected, plans for the window prepared by Messrs. Burlisson & Gylls had been



THE DEANERY GARDEN, PETERBOROUGH.

accepted, and September 29th had been fixed for the unveiling of the window by Lord Roberts. On the 7th of September the Dean was in the Triforium with the Bishop of Leicester settling details of arrangements for the 29th. It was proposed that the "Last Post" should be sounded at the close of the unveiling ceremony by buglers standing at the most eastern point of the Triforium. The Dean's attention while discussing this point with the Bishop was arrested ; he caught his foot in a gas-pipe which projected some few inches from the ground of the Triforium, and fell heavily on the Triforium floor. His face was badly cut, and the shock of the fall prostrated him for some days. He was fortunately restored to health by September 29th, and able to take his part in the impressive service in the Cathedral when the West Window was unveiled by Lord Roberts, and handed over to the keeping of the Dean and Chapter ; the sermon was preached by the Bishop of the Diocese, and the Cathedral was filled with a large congregation.

In October the Dean preached in Exeter Cathedral for the Bible Society, and stayed, in company with Mrs. Barlow, at the Deanery with the Bishop and Mrs. Earle. Thence the Dean and Mrs. Barlow went to Escott to stay a few days with Sir John and Lady Kennaway, and after that to Bude for a short holiday, returning to Peterborough in time for the Dean to fulfil his autumn engagements.

XIII

THE DEAN'S TOUR IN CANADA.

MAY TO AUGUST 1904.

By Miss EVELYN BARLOW.

1904.—The Dean had hoped for some little time to be able to visit Canada, and in the spring of this year was able to put his plan into execution. His tour in Canada was undertaken partly at the invitation of the late Archbishop Machray of Rupert's Land, and partly at the invitation of the Colonial and Continental Church Society, of whose Committee he was Chairman, to see something of the Society's work in the Dominion, and to visit and report upon its missions, more especially in Western Canada. The tide of immigration was then setting in very strongly, more especially into the district west of Winnipeg, and the great wheat-raising territories of the North-West.

The Dean left Liverpool on board the Cunard liner *Saxonia* on 10th May 1904, accompanied by his younger daughter, and after an uneventful voyage landed at Boston on May 19th. Here, thanks to the kindness of several friends, amongst them Bishop Lawrence of Massachusetts, Professor Wendell of Harvard, Dr. Merriman, &c., the travellers were able to see something of the chief

interests of the city, and also of the adjacent University of Harvard.

From Boston the journey was continued to New York, where again friends were extremely kind, and thanks to the late Bishop Potter, the Rev. John Huntingdon, and others too numerous to mention, the Dean was shown much of the religious, social, and educational life of the chief city of the United States. An invitation to meet President Roosevelt had reluctantly to be declined, owing to the Dean's promise to preach in Toronto on May 29th, so without waiting to visit either Washington or Philadelphia, the travellers took train for Toronto by way of Albany and Buffalo.

At Toronto the Dean was the guest of Canon Cody, the well-known Rector of St. Paul's Church in that city, while the Dean's daughter went to stay with Miss Knox, the Principal of Havergal College for Girls, numbering some four hundred scholars, a sister of the present Bishop of Manchester, and an old friend of the Dean and his family.

A stay of nine days was made here, during which the Dean inspected many of the schools and Colleges in the city, including the University, Trinity and Wycliffe Colleges, preached in the Cathedral and St. Paul's Church, and also paid a visit to London, Ontario. Here, as the guest of Bishop Baldwin, he preached in St. Paul's Cathedral, and paid a visit to Huron College, the Principal of the latter being a son of the Dean's old friend, Dr. C. H. Waller, a former Principal of St. John's Hall, Highbury, England.

On returning to Toronto, after a day spent in visiting Niagara, the transcontinental journey was begun. The train passes through the beautiful Muskoka Lake district, and farther on for some hours runs along the north shore of Lake Superior, with its bold and rocky coast-line. Rat Portage, now known as Kenora, is the home of the Bishop of Keewatin, Dr. Lofthouse, a former pupil of the Dean's at the Church Missionary College. The Bishop had hoped to see his former chief, but had been compelled to leave the day previously on a long four months' journey to the extreme north of his diocese, bordering on Hudson Bay. Winnipeg was reached after a journey of two nights in the train, and here a stay of a week was made. Archbishop Machray had, alas! died two months previously, but the Dean stayed at Bishopscourt with Mr. Machray, a nephew of the late Archbishop, while the Dean's daughter was the guest of Dr. and Mrs. Coombes of St. John's College, Winnipeg.

Winnipeg owes much to the wise and statesmanlike rule of the late Archbishop, for he founded not only a number of schools and St. John's Theological College, but also the Royal Manitoba University, of which he was Chancellor until his death.

Bishop Anderson, a predecessor of Archbishop Machray in the see of Rupert's Land, had been an intimate friend of the Dean in his Bristol days, when Bishop Anderson, on leaving Canada, became Vicar of Clifton. He was godfather to the Dean's second son, who was called Anderson after the Bishop. The Dean was much interested in

finding traces of his old friend's life and work in and around Winnipeg.

From its position Winnipeg is bound to be one of the chief cities of the Dominion, for it is the gateway of the great North-West, and acts as the distributing station for the vast majority of the settlers who are pouring in to the immense wheat-raising regions beyond. The task which confronts the Church is very great: homesteads are being taken up by thousands, hundreds of miles of railways are being pushed forward, new towns and villages spring up with lightning rapidity. The Canadian Church is doing all it can to send the Gospel to these new settlers, but rightly calls for help in ministering to those whom England sends. In the early stages of a newly settled district some sort of living agent, ordained or unordained, is a matter of urgent necessity. The building of a simple wooden church follows, with some sort of "shack" or house attached, until a better building can be put up. At the outset probably several districts will be served from one centre, until the growth of population in some of them requires fresh arrangements. The Colonial and Continental Church Society by its special North-West Canada Fund, founded in 1906, has sent out upwards of £34,000 since then, and has built, or helped to build, 120 little prairie churches, at a cost of £50 or so each. Besides thirteen clergy, over eighty lay evangelists and divinity students have been sent out to work in these new districts, more particularly in the diocese of Saskatchewan.

The special appeal recently issued by the

Archbishops of Canterbury and York for the North-West has already met with a generous response, and has attracted further attention to the spiritual work waiting to be done.

The journey was resumed as far as Calgary, passing *en route* Indian Head, the home of the Bishop of Qu'Appelle, Dr. Grisedale, another old student of the C.M.S. College, who came to greet the travellers as they were passing through. Canon Stocken of the C.M.S. Mission, Blackfoot Reserve, also came down to Gleichen station for the same purpose. At Calgary the Dean was met by his old pupil, Archdeacon Tims, in charge of the C.M.S. Mission to the Sarcee Indians, about twenty miles south of Calgary. Certain tracts of country are now reserved entirely for the various Indian tribes, over which they have the shooting, fishing, and farming rights. The Government provide schools, which the Indian children must attend, and at the age of fourteen the boys go to an industrial school for four years, where they are taught farming, carpentry, &c.

The Dean, accompanied by his daughter and Archdeacon Tims, visited one of these industrial schools, in charge of Mr. Hogben, on the drive out to the Sarcee Reserve. On the Reserve the Indians live in "tepees" (tents) during the summer, and migrate into small wooden huts, or "shacks," in the winter. Service on Sunday was held in the tiny little wooden church, partly in Sarcee and partly in English, the sermon, which was preached by the Dean, being translated by an interpreter.

The situation of this Reserve is very beautiful,

for all around are the Foothills, the famous district for cattle and stock raising, and in the distance to the west is the long range of the Rocky Mountains. On returning to Calgary, the Dean paid a visit to one of his former clergy in the Islington Deanery, the Rev. J. Ard, who with his wife was spending a summer with his son and daughter, both of whom were then working in British Columbia. Banff, splendidly situated among the giants of the Rockies, was the next stopping-place, and a stay of two nights was made at the C.P.R. hotel, built on a bluff above the Bow and Elbow Rivers, with glorious views all around. Then on to Laggan, twenty miles west of Banff, the station for the "Lakes in the Clouds." These three lakes, at an altitude of 7,000 feet, are of singular beauty, and are situated one above the other among the mountains. On the margin of Lake Louise, the first reached, is the delightful chalet hotel, also owned by the C.P.R., where the night was spent. Returning to the railway, the train after an hour's journey reaches the "Great Divide," the summit of the Rockies in an engineering sense. Two streams begin here from a common source. The waters of one find their way down to the Saskatchewan River and so into Hudson Bay, while the other joins the Columbia River and flows into the Pacific Ocean. From the "Divide" the "Kicking Horse" Pass descends along the base of the stupendous Mount Stephen to the level of the Columbia River at Golden. Then begins the ascent of the Selkirk Range, a long climb of twenty miles along mountain sides, across foaming torrents 300

feet below, to the summit, 4,500 feet above sea-level. The descent to Glacier House then follows, a delightful hotel close to the great glacier of the Selkirks, and at the foot of that splendid peak Sir Donald, the Matterhorn of the American continent. A stay of a night was made here to enable the travellers to see something of the great Illicilliwat Glacier, and then the train was boarded for the final journey to Vancouver, across the Gold and Cascade Ranges, and through the famous Fraser Canyon. At Vancouver the travellers were met by the Rev. J. Owen, Vicar of Christ Church, Vancouver, who kindly acted as host and cicerone, and at whose church the Dean preached twice on the following Sunday. From Vancouver the boat was taken to Victoria, on Vancouver Island, the capital of British Columbia. Here a delightful stay of four days was made, during which the visitors were most kindly received by the Lieutenant-Governor, Sir H. Joli de Lotbinière, Bishop Perrin, and others. The time sped all too quickly, and now that the most western point of the tour had been reached, the Dean's thoughts began to turn towards home. Returning to the mainland, the train was taken as far as Field, a mountain hotel in the Rockies, which had been passed without stopping going west, and here the Dean met an old acquaintance, Mr. Whympers, the conqueror of the Matterhorn. The Dean was acting as chaplain at Zermatt in 1865, and had witnessed the start of Mr. Whympers and his party on that memorable occasion.

From Field the train was once more taken straight through to Fort William, at the northern

extremity of Lake Superior. The Dean had wished if possible on his return journey to visit Lloydminster, and see something of the great work Archdeacon Lloyd was, and is, doing in that region ; but to get there meant a longer and more fatiguing "trek" than nowadays, and most reluctantly the idea was given up. From Fort William the steamer was taken across the lake to Saulte Ste. Marie, where an enormous lock is entered to reach the level of Lake Huron. A Sunday was spent at "Soo," as it is called, with the Bishop of Algoma, Dr. Thorneloe, and the Dean, after preaching in the Cathedral on the Sunday morning, paid a visit to the Shingwauk Indian Homes, and preached to the children at their afternoon service. The following day the journey was continued on by boat again across Lake Huron, and *via* the Georgian Bay to Toronto once more. A short stay was made here again, and then on by steamer across Lake Ontario, and so down the great St. Lawrence, the boat threading its way through the beautiful region of the Thousand Isles, and finally shooting the Lachine Rapids, just before reaching Montreal. Here the travellers were met by some cousins, who most kindly acted as hosts to the Dean and his daughter during their stay in the city. A very busy time was spent, for there were many friends to meet, and places of interest to visit. McGill University, the Theological College for the training of Clergy, and many other educational institutions were visited, and the Dean tried as much as possible to get his knowledge of the needs and requirements of Canada at first hand, from those in authority.

On Sunday the Dean preached at the Cathedral in the morning, and at St. James's Church in the evening. The following day was spent at Ottawa, the official capital of the Dominion and the residence of the Governor-General. The fine Parliament buildings were inspected, and a debate, including a speech by Sir Wilfrid Laurier, the Premier, listened to, and what greatly struck the travellers was the sight of several of the members sitting in their shirt sleeves owing to the great heat.

The middle of July had now come, and the heat was beginning to be oppressive. Sir George and Lady Drummond most kindly invited the Dean and his daughter to spend a few days with them at their beautiful country home at Beaconsfield, and the Dean much enjoyed the quiet and peace of this retreat after the long days spent in travelling, followed by a busy time at Montreal and Ottawa in great heat. Quebec was the next stopping-place, and here the travellers stayed with the bishop, Dr. Hunter-Dunn, who, with his wife and daughter, did all he could to make the visit a pleasant one. The historic interest and picturesque situation of the city much appealed to the Dean. Quebec has been called the Gibraltar of America, and is certainly one of the most interesting places in the New World. Here the French made their last fight for Empire in America, in the memorable battle on the Plains of Abraham in 1759, in which Wolfe and Montcalm fell. All about this ancient stronghold, first of the French and then of the English, every height and hillside has been the scene of desperately fought battles. Five-sixths of the

population are French, and there are a number of Roman Catholic institutions. Dufferin Terrace, a magnificent promenade, a quarter of a mile long, was erected on the edge of the cliffs during the governorship of Lord Dufferin. The English Cathedral, which in some ways bears a striking resemblance to St. Martin's-in-the-Fields, London, was built by the Government in 1804. George III. presented to the Cathedral a most massive and elaborate silver Communion Service, said to be worth £2,000. The Dean preached in the Cathedral on Sunday morning, and at St. Matthew's Church in the evening.

The following day the boat was taken down the St. Lawrence to Cacouna, a summer resort some miles down the river, to spend the night with the late Archbishop Bond. The latter had left Montreal on his summer holiday before the Dean arrived in the city, so a special visit was made to this wonderful old man, a veteran in the Church's work, who, although nearly ninety, retained his faculties and powers of work to the end. At Cacouna the Dean also met Mr. Bidwell, formerly Headmaster of the King's School, Peterborough, now Headmaster of the Bishop's College School, Lennoxville, Canada, who was spending his summer holiday at Murray Bay, on the opposite side of the St. Lawrence.

The return journey to Montreal was made *via* Lennoxville to enable the Dean to see the college and school there, but as it was vacation time, the buildings were closed and the staff away. A night was spent at St. John's, not far from Montreal,

where the rector, the Rev. W. Windsor, a former pupil of the Dean's at the C.M.S. College, entertained the travellers. On returning to Montreal they embarked on board the Allan Line ss. *Tunisian* for Liverpool. Lord Dundonald, the first officer to enter Ladysmith after the siege, was on board, returning from the command of the Militia in Canada.

The homeward voyage was without incident, except for the excitement of seeing several icebergs at close quarters, a very common occurrence on the northern summer route *via* the Straits of Belle-Isle. Both on the outward and homeward boat the Dean acted as Chaplain, and preached in the saloon on Sunday. He also presided at the concerts held on board, and wrote an article for the paper published and printed for the passengers' amusement. The Dean, though he did not reckon himself a good sailor, suffered no discomfort from the voyage, nor from the long journeys, and on reaching home expressed himself as feeling "ten years younger" for the interests aroused by his tour. The travellers reached the Deanery on Monday, 8th August, after being away from home exactly thirteen weeks, and the flag was hoisted on the Cathedral Tower in honour of their return. The following extract, written by the Dean as a postscript to a short account of the tour written by his daughter, may perhaps be of interest :—

"The kindness of the friends whom we met in the chief centres of population; the openings for service afforded in the sparsely occupied districts;

the possibilities stretching out before the imagination as to the development of Canada itself, and its importance as one of the great highways of the world's travel; the intensity of the character of the people (an intensity which, whenever guided by Divine Power and consecrated by Divine Love, becomes a really powerful evangelistic force); the beauty of forest, lake, river, prairie, and mountain; the patriotic devotion of the inhabitants to the "Old Country" ("Home," as they so frequently call it still)—these all combined to produce an effect on our minds which cannot pass away."

XIV

LIFE AT THE DEANERY, PETER- BOROUGH—*continued.*

(a) BY MISS MARGARET BARLOW.

DURING the following winter and spring the Dean went to various large centres in England to speak and preach on behalf of the work and needs of Western Canada. He also paid a special visit to the south of France the next January for the same object.

In August the British Association met in Cambridge, and on Sunday, August 14th, the Dean preached at Holy Trinity Church, at the beginning of the Session. He lectured in October at Peterborough on his Canadian tour, a lecture which was illustrated by slides, and, after an autumn crowded with engagements, left on the 23rd of December for a brief stay at Cannes. This was his first introduction to the Riviera. Even when on holiday his mind dwelt much upon his work at home, as the following letter written at this time shows. He never allowed himself a long stay away, and on turning his face homewards was usually delighted at the prospect of shortly resuming his work.

CANNES, A./M., FRANCE,
3rd January 1905.

To the PRINCIPAL OF THE LONDON COLLEGE OF DIVINITY.

“MY DEAR PRINCIPAL,—Will you assure the many friends who will gather round you on Monday next—members of the Council and past students of St. John’s Hall—of my sincere regret at not being able to be present with you. For the past three weeks I have been suffering from an attack of muscular rheumatism, and whilst I am thankful to say it is slowly wearing itself out, yet if I can have another ten days or fortnight of rest, it will certainly be a great benefit. Speaking for myself, and I may in some measure speak for the Council as a whole, let me express my sincere gratitude to Almighty God for the continuance of His favour towards our Institution, which was begun in the spirit of prayer and self-sacrifice by its first founders, which has done a remarkable work for the last forty years in training pious and faithful men for the ministry of the Church of England, and the need of whose service in the present generation is as real as it has been in the past.

“To you, Mr. Principal, I offer a tribute of sincere respect, remembering as I do the diligence and faithfulness with which from the first you have addressed yourself to the duties of your office, and rejoicing with you at the tokens for good that have followed, and to the officers of the Clerical Union please commend me very heartily, thanking them for the increasing interest which they take in the welfare of their brethren, and begging them to value

more highly, year by year, the legacy of love and sympathy and prayerfulness which they have inherited from the example of the beloved Alfred Peache.—I am, faithfully yours,

W. H. BARLOW.

(President of the Council.)

1905.—The shadows which fell thick and fast over the last years of the Dean's life began to gather in this year.

He was as full of work as ever, and a new interest had come into his life since visiting Canada, in welcoming Canadians and Americans to the Deanery. Some of these guests came by invitation, some through letters of introduction, others the Dean found in the Precincts of the Cathedral, and brought into his house. Strangers or friends, known or unknown, were alike welcome. He had been impressed by the hospitality he had received in Canada, and had resolved on his return to do what he could in welcoming Canadians and Americans in England. The Easter holidays found him in Dublin and Killarney for a brief time, and on Low Sunday he preached in St. Patrick's Cathedral, Dublin, but he hastened home for the Colonial and Continental Church Society breakfast in London at the beginning of May.

His summer holiday was taken this year at Saas-Fée, in company with his wife and two daughters. The party travelled out by Lausanne, Fiesch, and Stalden. After spending the night at Stalden they proceeded to Saas-Fée, some walking and some riding. It was a Saturday at the

beginning of August, and the Dean had undertaken the Chaplaincy at Saas-Fée for the month. Before reaching Saas-Grund a storm sprang up, accompanied by torrents of rain. A halt for lunch was called at Saas-Grund, and as the rain showed no signs of abating, the Dean determined to push on to Saas-Fée in order to be ready for the Sunday services next day. Mrs. Barlow and the younger daughter were left at Saas-Grund to follow next morning, while the Dean and his elder daughter mounted the mules and rode through the driving rain up the steep mountain road to Saas-Fée. The journey was accomplished safely, but the strain of a long ride under such conditions was undoubtedly too much for the Dean. At dinner that evening he was seized with faintness and a slight heart attack, and though he recovered sufficiently to be in his place at Church at 8 A.M. next morning, he was never really well during the rest of his stay, and made no long expeditions, but limited himself to walks along more or less level ground.

He found a pleasant society in the hotel, and he and Mrs. Barlow made many delightful acquaintances. He spent much of his time reading in the open air, and re-read Genesis, Exodus, Job, the Minor Prophets, St. Matthew, and St. Mark.

But even his short expeditions were put an end to by a sprained ankle, caused by his slipping on a stone while taking a walk. This occurred on a Friday; on Saturday he was confined to bed the whole day. On Sunday, some little difficulty arising over finding a preacher for the morning Service, he got up and preached sitting in a chair in

the Chancel, with characteristic determination to do his duty at all costs, though the effort was obviously beyond his strength. After leaving Saas-Fée the party spent the rest of their holiday at Les Avants, and returned to Peterborough at the beginning of September.

The Dean left with Mrs. Barlow the day following his return to Peterborough for Haughton Castle, Northumberland, to spend a few days with his old friend, Mr. Cruddas, and his daughters. Though the fact was hidden by the merciful hand of God from the Dean, the days of his loved wife on earth were drawing to a close. The Dean and Mrs. Barlow spent them together amidst some of the loveliest scenery in England, in an ancient and historic house, surrounded by the unfailing care and attention of loving friends. No wonder that in the dark days that followed, the Dean would refer again and again to their visit to Haughton as a memory precious beyond description.

They were home again by the middle of September, and on Monday, October 2nd, Mrs. Barlow was seized with mortal illness. It was of short duration, and she died on Wednesday evening. The Precentor of the Cathedral had just died suddenly, and was buried on the day of her death. Almost her last act was to visit his widow on the preceding Sunday afternoon.

What the loss of his wife meant to the Dean no one but God could ever know. He received much gracious sympathy, and was greatly touched by the large congregation that assembled in the Cathedral at her funeral, composed of friends from near and

friends from many parts. But the sense of loss was overpowering, and at times almost unbearable. Yet he endured all with unflinching courage and quiet resignation. "God cannot make mistakes," he declared, and this belief enabled him to bear the greatest sorrow that can overtake a man. From the day of her death he carried with him the firm conviction that his own departure would not be very long delayed. He threw himself into his work with greater zeal than before. "There is no greater cure for grief than work," he said, "and I try to do all I can."

He was not absent from his place in the Cathedral, and took his part in the services as usual without intermission. Many marvelled that he could continue his work as he did, but in that he found his greatest relief. He kept all the engagements for work he had made before her death, and went down to Hereford on the 22nd October, as he had promised, to preach in Hereford Cathedral for the Bible Society. But his grief ate into his soul, and the inward suffering, though mainly unexpressed in words, showed itself in his form, which became more bent, and his hair, which turned from grey to silvery white.

1906.—His friends begged him to go away for a change. In January he paid a short visit to the Riviera, and preached in several places for the Colonial and Continental Church Society. He returned better for the change, but in need of a longer rest. After Easter he took a six weeks' holiday with his two daughters, going first to Biarritz, and then to Stresa on Lake Maggiore.

The weather at the latter place was fine, and the flowers, especially the roses and azaleas, were growing in profusion, and Stresa was at its loveliest. The Dean seemed to gain fresh life and interest among such beautiful surroundings. He made many expeditions, two of which stand out as specially delightful, one to Orta and its Sacro Monte by carriage with some friends, and the other to the top of Monte Motterone. If he found the ascent of the mountain toilsome, he was amply repaid by the magnificent view of snow peaks from the top.

He returned to Peterborough at the end of May a new man, but he was again overwhelmed by receiving about a fortnight after his return the news of the serious illness of his eldest son, Canon Barlow, Rector of Lawford, Essex. The father hastened to the bedside of his dying son, only to find him already in the cold clutch of death. This was the second son lost to the Dean by death. His youngest son had died on the Eve of All Saints, 1896, at the age of twenty-four, and there now remained to him in his old age but one surviving son. This fresh loss coming so soon after the death of his wife completely shattered the Dean. His grief as ever found outlet in his work, but in August he was persuaded to travel in Scotland, where he visited his old friend, Mr. Dixon, at Pitlochrie, and stayed on his way home once more with his friends at Haughton Castle.

1907.—There were now unmistakable signs that the sorrows of the last two years, and his arduous work, were telling upon the Dean. Heart disease showed itself, and he was troubled by restlessness

and insomnia. When the household was asleep and all was quiet, he would pace the passages of the house and visit each room in turn, recalling to his mind the presence in it of his dead wife. He was besought on all sides to spare himself, to give up his almost daily attendance at committees in London, his frequent journeys to all parts of England on patronage business, and to content himself with his Chapter work at Peterborough. All such entreaties he brushed aside, and his work continued, though with increasing cost to his physical strength. The brief holidays which he took from time to time greatly refreshed him, though even then he rarely found rest. If he went abroad, he preached and spoke for the Colonial and Continental Church Society; if he travelled in England, he frequently preached to assist a friend. He disliked being away from the Cathedral on many Sundays in succession, and made a point of always being at home in Advent and Lent. He took a brief holiday early in the year, and was away for about a month on the Riviera. On his return much work awaited him. He was placed on the Committee of Convocation for the Revision of Rubrics, and was keenly interested in the matter till his death. He was also a member of the Pan-Anglican Congress Committee, and looked forward to throwing his house open to some of his Canadian friends, when the Congress should meet the following year. He was also prevailed upon to give sittings to a local artist for his portrait in oils. He was painted in full Convocation robes, and the portrait is now in the possession of his children. A replica of the painting

by the same artist now hangs in the Deanery, among the collection of portraits of the Deans of Peterborough, started by Dean Ingram, and considerably added to by his successor.

He worked hard throughout the first seven months of the year. Early in August, after an exceptionally busy week, during which he visited Wells and North Wales on business, he preached for his friend, the Rev. A. J. Poynder, Rector of Whitechapel, in Whitechapel Parish Church, at the usual evening Service, and also preached afterwards from the stone pulpit outside to an open-air congregation assembled in the busy Commercial Road. The Dean and Rector were both members of St. John's College, Cambridge, and though there was considerable difference of age, a long friendship had existed between them. This was the last occasion on which they met; they were both stricken down by illness about the same time, and died within two days of each other in May of the following year.

The Dean was taken seriously ill on the 12th August. The following letter written by his own hand to a friend, in September, shows how difficult his work was to him at this time :—

“Strictly Private.

“I have for months been suffering from the effects of insomnia. On Monday, April 8th, I was taken with a fainting fit in the train just after leaving Huntingdon (where I had been to make a call). No one was with me, and there was no communication cord! I lay on the seat, not knowing what would happen. By the time we reached

Peterborough I was able to pull myself together and to reach home. On Friday, in the same week, I had a similar attack whilst dressing. But it was shorter, and I recovered from it sooner. From that day till the end of July the work and anxieties increased, and I hardly knew how to bear up, weakened as I was by broken nights. With August 1st came a state of weakness which compelled me to consult my doctor, under whose care I still am. Also, since August 13th, I have had to be attended by a nurse (she is here with me now). I mention these things to show how difficult it has been to carry on the Trust correspondence. But even in the darkest days (August 13th to 24th), by the kindness of others, all necessary letters have been written under dictation. Thank God, I hope there is now a prospect of recovery. W. H. B.

"28th September 1907."

He suffered from heart affection and other complications. His life hung in the balance for some days, but his naturally strong constitution and abstemious habits of life came to his aid, and he eventually recovered. He found convalescence tedious, but it was mitigated for him by the surpassing kindness of his friends. In the warm September days he was able to sit out in the Deanery garden and receive his visitors singly. Later in the month, when permitted to travel, he undertook the journey to Clifton, where, with thoughtful kindness, the Rev. Nevile and Mrs. Sherbrooke had placed their house in the Paragon at his disposal. He was able to drive out almost

daily, and renewed his acquaintance with old friends and scenes of his Bristol days.

In October he proceeded to Folkestone, and the sea air completed the recovery. He was able to walk vigorously on the flat esplanade in front of his house, and was frequently out before breakfast. He also thoroughly enjoyed some motoring expeditions in a friend's car along the coast.

He returned home at the end of October, and his recovery was a marvel to his friends; but although a great measure of health had returned to him, he was by no means the same man physically as before his illness, and he was seriously warned against over-exertion. He was urged to release himself from his many London occupations, and lead a less arduous life. The warnings of his friend and skilled medical adviser, Dr. T. J. Walker, of Peterborough, the earnest entreaties of his family, and the kindly solicitations of his friends, were unavailing.

He knew he took his life in his hand if he continued to work as hitherto. The two courses were presented to him—an easier life with a reasonable prospect of living to a ripe old age, his ordinary life of work, with the almost certain prospect of being unable to recover from a second attack of illness similar to the last; but he did not waver. A life of comparative ease, even if protracted, had no attraction for him, and he died as he wished, in the midst of work and fulness of mental vigour. He felt keenly the death of Canon Alderson early in December. The Dean had received a letter from the Canon announcing his inability through

ill-health to attend the Chapter meeting that morning, but nothing of a serious nature was suggested. A telegram announcing the Canon's death caused the Chapter meeting to be adjourned, and the tolling of the great Cathedral bell announced the sad fact to the city. The funeral was in the Cathedral Precincts the next Saturday afternoon, and the following Sunday morning the Dean preached in the Cathedral, taking as his text the fifteenth chapter of the First Epistle to the Corinthians, and the nineteenth verse: "If in this life only we have hope in Christ, we are of all men most miserable." He preached a touching sermon, for he was greatly attached to the Canon and his family, and the words he spoke came straight from his heart. Yet a note of triumph rang through it all, the inability of God to make mistakes, the sure and certain hope of a glorious resurrection, the certainty of happiness and well-being for those who die in Christ. Incidentally and quite unconsciously he showed what had been his own support in life since the death of his wife and eldest son so short a time ago.

1908.—In February symptoms of heart trouble returned. He preached on the morning of Easter Sunday in the Cathedral what proved to be his last sermon. His text was the twenty-fifth and twenty-sixth verses of the eleventh chapter of St. John's Gospel: "I am the resurrection and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." He preached with his usual force and conviction, and it was remarked

how strong and vigorous his voice was. A fortnight later his death was to take place.

On Friday, the 1st May, he was taken seriously ill, and it seemed impossible he could live throughout the Saturday and Sunday. Yet, as before, his wonderful vitality came to his aid, and on Monday he was decidedly better, and was pleased to see the members of his family who had been hastily summoned to his side. Tuesday was his birthday, and he was fully conscious of it, and was able to a considerable extent to enjoy it. His room was turned into a veritable bower of flowers, the gifts of many friends, and he liked having his birthday letters read to him; but towards evening the improvement was not maintained, his strength declined rapidly, and he became seriously worse. It was now fully evident that he had entered the valley of the shadow, and all that love and affection could do to accompany him some few steps of the way was his. He had no fear of the dread summons, and now that death called him along the road, he made haste to depart. He had lived his life in the presence of God, and kept open his communication with heaven, and he was fully prepared to approach nearer to the presence chamber of his God. He died on Sunday morning at a quarter to eight. Within his room was peace, while without the sun shone brightly, and the sound of the bells of the City Churches ringing for the early Celebration penetrated into the room.

He was buried the following Friday in the Cathedral Precincts. His grave was dug next to



THE WEST FRONT, PETERBOROUGH CATHEDRAL.

that of his dearly loved wife, and their bodies lie together side by side awaiting the last day.

His burial was marked by the absolute simplicity that had stamped his whole life, but the Cathedral was crowded with friends and with representatives of the various bodies and societies with which he was connected. The Mayor and Corporation of Islington, as well as that of Peterborough, attended, and round his coffin eight of his friends accompanied his body to the grave.

The next Sunday morning the Cathedral pulpit was occupied by the Bishop of Peterborough, who preached a touching and sympathetic sermon with reference to the late Dean. At the evening service the sermon was preached, by special request, by the Rev. H. E. Fox, Prebendary of St. Paul's Cathedral, and Hon. Secretary of the C.M.S., one of the Dean's oldest friends.

A sermon was preached by the Rev. E. Grose Hodge, M.A., Vicar of Holy Trinity, Marylebone, one of the non-resident professors at the College, at a memorial service for the late Dean of Peterborough, the President, held in St. John's College Chapel, Highbury, the week following his death. Extracts from the sermon are quoted here as giving in a short form an account of the chief features of the late Dean's life and work, and of the motives which were the mainspring of his character and actions:—

... "We have lost a strong leader—there is no question about that; and I have been thinking what it was made him strong. What were the special

elements of his character which, combined, made him what he really was?

"I. The basis of it all was the fearless firmness of his convictions, and his courage in holding them. And that was the result of a certain intellectual grasp of truth not common even among students. He had thought out the things he believed, and had convinced himself that they were absolutely true. It is well worth while to bring our opinions to a searching test, if only the process can mould in us that tremendous strength of conviction which made Dr. Barlow what he was. It has been my privilege to talk with him on debated questions of the Faith over and over again, and what struck me was that no question I brought to him came to him for the first time, but he had always thought of it from the intellectual side before he would give advice as to its practical application. He never cared to be called a 'moderate man,' and had small respect for the term. He was a definite, strong, convinced Evangelical. But he always asserted he was not a party man. 'No, I am not a party man,' he said, 'I hold by the whole Church, and the whole teaching of the whole Church. I hold the whole Prayer Book, from cover to cover. I do not wish to leave anything out, or to put anything in. I am a Churchman.' He did not want for a moment to gain a reputation for breadth, liberality of view, and for charity, by holding lightly things he knew were true, or by tolerating things he knew to be untrue. I remember saying to him once that I was coming to the opinion that truth lay not in the middle but in the two extremes. He

looked up with a smile, and said, 'That is not a bad aphorism, and it will save you from the stagnation of "moderation."' There was nothing of the spirit of the controversialist about him. In mere controversy his voice was very rarely heard. But his courage in upholding what he knew to be true, what he believed to be essential to the honour of the Lord Jesus Christ, was sometimes very fine to see. It pained him always to have to do anything which pained others, and I have seen him once or twice with a look on his face which told his friends how he suffered, yet speaking words which made those seeking to oppose him wish they had left him alone. It was courage of the highest kind; and as I looked down upon his coffin on Friday last I felt one might use of him the words the Regent Murray used when looking on the coffin of John Knox: 'There lies one who never feared the face of man.'

"II. But with this there was quite exceptional soundness of judgment. Nothing so struck me in Dr. Barlow's life as that illuminating power of seeing through a thing—seeing all sides of a difficulty—and then always seeing, though not always at once, the wisest line of action. Of course he was counted over-cautious, and there were many who thought he often refused to act when action would have been the safest course. And yet when one looks back over that long and varied life, one feels he made very few serious mistakes. His educated judgment rarely allowed him to go astray. I think of him in the Church Missionary Society, for instance, in the large questions, sometimes of almost Imperial policy, with which they have to do there,

and I recall debate after debate in which his voice seemed to be the determining power. His judgment was universally trusted. I remember a great debate in the fullest Committee I ever saw in the Church Missionary House, when feeling in the country was running high and—rarest of things—a warm feeling was shown in the Committee, Dr. Barlow, after a speech of only seven minutes, brought a change of tone over the whole Committee. His calm judgment won the day. Everybody trusted him. At the Colonial and Continental Church Society it was the same. There his word carried more weight, I think, than almost all the rest of the Committee combined. At the Home and Colonial Training College, around which questions have arisen in past years affecting the whole of the Church, he has long been recognised as leader, and his policy felt to be far-sighted and sound. And then, long ago, they made him Chairman of the Islington Vestry, in days which most of you, my brothers, will not remember. The Vestry was then largely Nonconformist and Radical, and most of the members were as much out of sympathy with the culture and learning and trend of thought and mode of action of Dr. Barlow as possible. Yet, such was their regard for his judgment, that they made him their Chairman. For years he managed the difficult affairs of that Vestry; and so highly did they hold him in honour, that on Friday last the Mayor of Islington journeyed up to Peterborough, with other members of the Council, to honour his memory as one whom all parties held to be a strong and true man.

"III. Then we think of him in connection with Patronage. He had the greatest influence in Church Patronage of any man in England—far greater than any bishop, far greater than many knew. Not only was his hand upon hundreds of livings, but few important livings were filled without his having in some way something to do with it. Why? Because he was known to be a man of quite singular penetration of judgment, and whose only thought was to secure the man most fitted for the post.

"I have known him travel 300 miles and 300 miles back again, to hear a man preach who had been recommended for a certain parish. When a living was vacant, he nearly always went to the parish to find out by personal observation its special needs, and then he set himself to find the man who could best do the work needed to be done there.

"Sometimes he has sent to me: 'Can you ask So-and-so to preach in your church, and let me come and hear him? I am told he is a man with a message. I would like to know it myself.' When the man came to preach, you would see far back in the church Dr. Barlow always listening kindly but very critically. He never thought first of the man, but always first of the parish; and although of course, with all the width of his operations, mistakes must have been made, I think, as a whole, the body of men who were promoted to prominent positions by his influence are men who will come out into the front rank of those who are doing spiritual work, and helping to make the Church a living power.

"IV. Further, he was a man of most winning

personal character. Now, if you want to do a great work and be strong, you must not only be strong intellectually and have sound judgment, but you must have power to win. If Dr. Barlow had not had that he would never have been the force he was. I wonder if this statement sounds strange to you? Those who knew Dr. Barlow only in public did not know him well. I remember as a very young man, when he used to preach in the evenings at St. Mary's, Islington, looking up to that grave and somewhat austere face and feeling I should not care to have him for my father. There was a mannerism about his preaching at that time, a little suggestion of the schoolmaster, and he seemed to be cold. Very soon we got to know him and he became a frequent visitor at my father's house, and that feeling wholly passed away. There was a bright humour about him. He was an excellent teller of stories, and had a fund of little anecdotes which he was apt to bring out in hours of unaffected intercourse with his friends. And one learned sometimes of the little, unexpected, never-spoken-of acts of kindness he did, the financial help to this struggling vicar, the gift to his little child. That characteristic of his brought him friends from all sides. He was one of those men who could hold with the firmest conviction what he believed to be true without parting company from those who held as truth what seemed to him impossible. Bishop Creighton loved him as one of his dearest friends, and consulted him continually on questions of high policy. He succeeded at Peterborough a definite High Churchman, and everyone expected there would be difficulty. Nothing

of the kind happened; he made friends with every one without shedding his principles. And among the masses of people gathered together at the Cathedral on Friday—men of widely different views, and some of them, as I know, opposed to some of his most precious projects—not one would say but that he had lost a friend of unusual charm.

“V. And then—one more element of strength in his character—you could not know him without knowing he was a man who lived consciously in the presence of God. He was a man of absolutely no ambition, he cared nothing for promotion in the Church. We have all of us thought he would have made an admirable bishop—he might have been one had he chosen to take pains to become one. He regarded Holy Orders not as a profession, but as a vocation. His great influence was a real pleasure to him, chiefly because it enabled him to help the Church he so really loved, and to make it easier for other men to do their work for Christ. He lived in the presence of God. He kept open his communications with heaven, and sometimes as I have seen him giving a devotional address he seemed like one who had come down from the mountain with shining face, as unconscious of it as was Moses.

“We shall not forget him, shall we? No, we shall not forget him. But that is not the danger. I do not think there is much danger of individuals, or nations, or Churches forgetting their great men. The names of those who have influenced us, or have influenced communities, are not easily forgotten. But the danger is that the significance of

their lives should be forgotten. Our President's name will remain. Let us take care that the significance of that life to us shall remain too. Let us remember the call which comes to us from his death is a call to take perhaps a somewhat different place from what we have taken before. We have had him as our father; he has been taken from us. Now we are to step out and share, each according to his measure, the work, the responsibility that he bore. 'Instead of thy fathers shall be thy children.' You have leaned on him in the past; you must be prepared now to let others lean on you. Realise your responsibility; your life must broaden, deepen. The life of a little child is a beautiful thing. It is symbolised by a hand stretched out to receive; but the child grows into manhood, and now the man is symbolised by the hand that is stretched out to give. My brothers, more and more that must be our attitude; it has been much for us to have about us the life of a strong man like our late President. Why did God give him to us? not for us to lean on him continually, but that, when his work was done, we, as his children, should step into his place, and be content to send out to our children the strong, holy influences which gathered round him. Prepare now more than ever to become leaders yourselves! Leaders are wanted. And do not think, brothers, that if God suddenly called you to a great position, to some great action, that you would necessarily be ready for it. Remember the great law of human nature that no one can ever act more than one degree beyond the common level of his life. We are apt to think, 'If a chance came to me, I should

rise to the call. The occasion would make the man!' But, no; if we are to be strong as Dean Barlow was, there must be now, here at college, in the vacations at home, in the common walk of our daily life, the constant daily drill of a perpetual self-culture, the fight which never ceases, the daily crushing down of unworthy thought, and word, and act, the determination that the worst part of us shall not be the leading part of us, the constant resolve against choosing the easy path. Then, when the foundations have been strongly built by years of struggle and conflict—when the chance comes we are ready to stand even as John the Baptist stood, and speak the truth for God though it make Herodias our enemy for life. No; we are not going to forget our friend. The significance of his life is going to enter into our life. We are not going to suppose our weapons will be exactly as his were. The children cannot be exactly as the fathers. It is right that the old men should be conservative; but it is sad when the young men seek to live only on the ashes of the past.

"We are still in the Resurrection season. We buried him in the shadow of that noble Cathedral under an overhanging ash-tree, bright with its new growth, telling of life just beginning afresh and of a more perfect life to come—near the grave of her so long his partner, who helped his highest work so well—we buried him in the sure and certain hope of the Resurrection; and in that sure and certain hope we are going to do our work, going to be better men than we have been, going to be more self-controlled, a new sense of responsibility coming

upon each of us. Our father has been taken away, and we step out in the front rank now, whether we will or not; and the God who made him what he was will make us what He means us to be."

(b) BY THE REV. STEPHEN PHILLIPS, D.D.,
Hon. Canon Peterborough Cathedral, sometime Precentor
Peterborough Cathedral.

"A Tribute from a Friend and Fellow-worker."

"Nor learned leisure nor a stately ease
Awaits thee, Dean, within our abbey walls;
Thine rather in this later day to please
All men, and be responsive to all calls."

To one who has spent long years in labour for the spiritual benefit of his fellow-men and reached the age when he might reasonably look for quiet days, the many calls upon a modern Dean must make the once coveted prize no longer so welcome a prospect. And yet for one of Dr. Barlow's mould there was nothing uncongenial in the busy life of a Dean of to-day. He would rejoice rather to think that in his new sphere opportunities for further usefulness could be found, since his ideal of "a good old age," we may be sure, was not simply and solely respite from work, however he might appreciate the quiet Close of a Cathedral town, where there would be at least a peace and quietness impossible in the crowded street of a London parish. Hawthorne, in his "Notes on England," dwells on the charm of a home amid such surroundings, and he writes especially of Peterborough: "Of all the Cathedral Closes that of Peterborough seems to me the most delightful, so quiet, so sweetly shadowed,

so presided over by the stately Minster, and surrounded by ancient and comely habitations of Christian men. . . . It is vain to write about it. Nowhere but in England can there be such a spot, nor anywhere but in the Close of Peterborough."

Beyond its artistic charm, too, the old Abbey must have a peculiar interest for Churchmen who cherish sympathy with the past, for here may they vividly realize the idea of "a Catholic society living and learning through the ages." Here indeed may they rejoice, as it were, to "shake hands across the centuries" with the noble Benedictines who raised fair citadels of peace in England's dark and turbulent times.

Dr. Barlow, however, was essentially of an active turn of mind, and might well, as he looked from his library window on the dreaming spires of the ancient Abbey, ask himself how far he could look upon it as an opportunity for energy beyond the necessary duties of a Dean, and not as a mere record of achievement in past time. Nay, who shall be surprised if, while the new Dean thus mused and possibly recalled the well-known words of Matthew Arnold :

"Calm's not life's crown, though calm is well,"

he seemed to hear from the once "cross-timbered little town," now a network of railways, a sympathetic response.

Anyhow, it was inevitable that between the claims of the somewhat busy city and those of the beautiful old Abbey of which he was guardian he would, like Laertes in the play, perceive "a

divided duty," as there fell on his ear the music of Minster bells summoning to Evensong. "Action is eloquence," says our great poet, and Dr. Barlow's energy speaks for itself. His desire to combine active life with Cathedral duties was manifest to all who saw him conducted to his stall by the Cathedral verger and, within an hour, hastening for benevolent purposes to the great Metropolis.

Of his predecessor, Dr. Ingram, it has been said, only too truly perhaps, that had he been less absorbed in the daily duties of his Cathedral office, from which no allurements could entice him, he might have lived longer. Happily he lived long enough to witness the fulfilment of his hopes in the restoration of the noble fabric for which he sacrificed so much amid the cries of impatient critics :

"Perish the old, rather than piece it with the new!"

On the other hand, not a few have thought that, had Dean Barlow less taxed his strength by frequent journeys to London to speak at meetings on missions and other spiritual enterprises, until his "life was turning, turning in mazes of heat and sound," his days at Peterborough might have been many instead of comparatively few. The work of restoration being completed, it was for the new Dean only to maintain what his predecessor had accomplished in the preservation of the old Abbey. This he did with all care and with the utmost consideration and noble self-effacement, "guarding tenderly the old," without impatience to "improve off the face of the earth" anything that time had tested and retained.

There are those who would attempt to re-make the past, because with that past is associated the spiritual system to which themselves have owed so much. No such unphilosophical dream haunted the mind of Dean Barlow, who would rather recognize the truth of Tennyson's words :

" Our little systems have their day,
They have their day and cease to be."

None, perhaps, but those able to recall Church services of half a century ago can conceive the shock of even a moderate ritual of the present day to one accustomed to the black gown period, which indeed died hard in the neighbourhood where Dr. Barlow was chief pastor. But the new Dean, in spite of early associations with another type of Churchman, was himself far too broad-minded to suffer the prejudice of any particular school of thought to limit his horizon. He, therefore, conformed, so far as he consistently could, to the Cathedral customs and, where he might find these at variance with his own convictions, he was ever anxious to allow to others the same liberty which he claimed for himself.

Dr. Westcott, for instance, when Canon of Peterborough, has written with an enthusiasm, hardly to be expected from another school of thought perhaps, of the Benedictines of old time, saying : " We owe to them our English Christianity. We owe to them our grandest Churches and Cathedrals. We owe to them no small share of our national liberties. . . . No later failure can obliterate the debt which is due to their early heroism and love."

Dr. Barlow might probably dwell rather on other aspects of the monks of old. Of one thing, however, we have ample proof, that not even the most ardent admirer of mediæval Christianity could be more eager than the new Dean of Peterborough to cultivate those Christian graces which the Benedictines so nobly strove to practise—the graces of kindness and courtesy, which they regarded indeed as “the beautiful vesture of Christian charity.” When we read that their aim was chiefly “that all who came to them should be the better and the gladder for them,” we are at once prompted to ask, Who was not “the better and the gladder” always for a few words with good Dean Barlow? He was indeed a convincing proof that “even in old age the true Christian can never be a pessimist.”

“The better *and the gladder*”—the addition is indeed weighty with those who must in old age recall the impression left on their mind by the sombre Christianity with which they were familiar in their youth—when, for instance, the clerical host, suspecting possible harm in an innocent song, would hasten to counteract its simple mirth by a doleful hymn relegating all “joy” to a future state.

“Look on this picture and on this” of Dean Barlow in his Deanery drawing-room, encoring even an operatic air and echoing the words of an old Divine of our Church—“Serve God and be cheerful.” Truly might it be said of the Deanery at Peterborough as was once said of another abode: “Kindness and love were in the house and radiated from it. He was always busy, but never too busy to have a cheerful greeting for all who came and

that tender courtesy of ready attention, even to the irrelevant, which is the genius of the heart."

Some there are who pride themselves on a "pain-giving power" as proof of their ability to rule their fellow-men. Here, however, was

"A shepherd of mankind indeed
Who loved his charge, but never loved to lead,"

still less to be a mere terror to the inattentive chorister. Moreover, the good Dean's own joy depended largely on the joy of others. We still picture the kind face with a welcome smile for the babes wheeled by child nurses from sordid surroundings of fen slums into the Minster Close, where of old they would with trembling meet the stern official with his cane.

In the Cathedral Statutes, among the duties of the Dean and Chapter is included that of hospitality. How this duty should be performed literally after the fashion of the time when those Cathedral Statutes were drawn up—and when the Cathedral staff sat down to dine every day together, with the Precentor as carver—it is indeed difficult to conceive. But although a formal fulfilment of the precept thus to be "given to hospitality" could hardly nowadays be carried out, the custom has, in spirit at least, been remembered by Cathedral authorities. Nor was Dean Barlow likely to fall short in this respect—indeed, nothing could be more in accordance with his good feeling than to entertain his friends and neighbours. Who among his guests can ever forget his animated conversation, his readiness and ability to make them feel

at home within the Deanery walls, where he invariably showed "that graceful tact" which an old Divine has declared to be "nine-tenths of Christianity."

As a Cathedral preacher the Dean's opportunities were few and far between, for at Peterborough, as in other Cathedrals, the custom is for the Canon Residentiary and the Honorary Canons, except on special occasions, to undertake the sermon.

Peterborough has been fortunate indeed in its occasional preachers. The great orator Dr. Magee's discourse would often last for over an hour, and even then would seem to be all too short for the crowd of listeners, swelled by the Nonconformists hastening from their various Conventicles to hear him.

The brilliant lecturer, Dr. Creighton, would graphically condense into half-an-hour's eloquent dissertation "a whole history"; and the sermons preached at Peterborough by the learned Dr. Westcott are now more or less standard works, and studied by all who are interested in such high themes.

Dr. Barlow's sermons were welcome, not only from their rarity but for their insight into character, a gift allowed to be, no less than the creative faculty, a proof of power. Others will speak of Dr. Barlow as a Scholar and Theologian. The writer's province is rather to dwell on "the Christian love and consecrated common sense" through which he won the affection and esteem of all in Peterborough.

The later period of his life in the Cathedral City was, alas! overshadowed by the severe losses he was called upon to bear. The death of a devoted

wife, loved and honoured by all who knew her, was after only a few months followed by the death of a promising son, and although the good Dean was girded with spiritual strength to endure the two-fold trial, such loss upon loss could not but hasten the physical failure of one already in "the sere, the yellow leaf of life." Yet even to the last did he bear up bravely, reminding one of Wordsworth's ideal sufferer :

" By force of sorrow high
Uplifted to the purest sky
Of undisturbed serenity."

No duty did he fail to perform, however it might tax his strength. He even took his share in the Burial Service of a Minor Canon while the partner of his joy and sorrow lay dangerously ill, rather than omit what properly devolved upon him as Dean of the Cathedral Church. His was indeed no coward heart, but one that asked only for strength to finish his course. And what he asked was given, for his was indeed an ideal end :

" Mellowed and softened as with sunset glow,
A golden day's decline."

On that afternoon in May, as we laid his body to rest under the shadow of the old Minster and, in the solemn hush which follows the Service for the Burial of the Dead, said farewell to our good Dean, there came into one's mind these words :

" A man like thee
Is proof enough of immortality."

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